

# Reformed Church Messenger.

"AS THE TRUTH IS IN JESUS."

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## The Reformed Church Messenger.

ISSUED WEEKLY

IN THE INTERESTS OF THE

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BY THE

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(For Terms, see page 10.)

## Selections.

There is never an end ; it is always a going on ; and God's mercy is beyond, always.—*Mrs. A. D. T. Whitney.*

For every trial God sends, He gives sufficient grace for its endurance ; but He promises no grace to bear anticipations with, and we little know how very large a portion of our mental suffering arises from anticipations of trial.—*Church Press.*

If God dries up the water on the lake, it is to lead you to the unfailing Fountain ; if he blights the gourd, it is to drive you to the Tree of Life ; if He sends the cross, it is to brighten the crown ; for no cross, no crown ; no rain, no rainbow.

"Study to be quiet." The lesson may be hard to many of us, but it is well worth the cost of learning. It brings strength and peace to the heart. Speech is good, oftentimes silence is better. He who has learned to hold his tongue is a greater conqueror than the warrior who subdues an empire. The power to be silent under provocations and wrongs, and in the midst of dangers and alarms, is the power of peace and victoriousness.—*The Presbyterian.*

There is plenty of work to do just now, and all Christians can have a hand in it. There is not a congregation any place that cannot give employment to every one of its members and still feel that it is leaving ground untilled. It is this work, willingly and thoroughly done, that secures the blessings of an advancing and increasing kingdom, and that fills the hearts of the Lord's people with peace and brotherliness. It may be stated as a rule that all discords and difficulties take their rise with those who lack employment in the cause of Christ. If busy, Christians have no heart for strife.—*United Presbyterian.*

## Editorial Notes.

—"A Happy New Year!" is our salutation, and that it may be crowned with heaven's richest blessings is our wish, to all of our readers.

—As it is desired to close up all the accounts of the Board of Publication in the hands of its successor for settlement as soon as possible, those indebted, either in the Book or Periodical Department, are requested to settle the same without delay.

—We think our readers will agree with us that our printers (for the last twenty-three years), James B. Rodgers Printing Company, 54 North Sixth Street, Philadelphia, have done their part well in sending out the MESSENGER in its new departure, by putting it in a new dress, the body of the paper being printed in a new font of type called Ronaldson, which makes it neat and pleasant to the eye. The improvements in this first number of the year 1888 will be followed by others as they are deemed necessary.

—This is the time—the close of the year and the beginning of a new one—when notices to discontinue the paper are sent by subscribers, and also renewals of subscriptions are received. We hope pastors will take sufficient interest in the circulation of the church paper in so far as to dissuade their members from discontinuing its visits to their homes, and influence those who are not readers of it to at once subscribe for it. We shall aim to make it an indispensable thing in their pursuit of the higher life and a welcome visitor to their homes.

—AN EXAMPLE TO IMITATE.—"I enjoy your excellent paper so much that I wish a friend to have the same pleasure this winter, and I enclose the money for that purpose." So a widow of a minister writes to the publisher of a church paper. It is an example worthy of imitation. There are many who could do so, and better than this widow, perhaps. Will not some of our readers give such a pleasure to some one who cannot afford to subscribe for the church paper himself?

—Anxious Christians sometimes ask themselves the question, "Should God so will, am I willing to die to-day?" They regard this as a test question as to their spiritual state. In illustration of the insufficiency of this test, an aged Christian once said, God does not want you to die to-day ; He does not want you to be willing to die now ; when He does want you to die, He will give

you dying grace. How often are ministers permitted to witness the verification of this precious truth in the dying scenes of even young Christians?

—There are many professing Christians whose souls are small—very small. And if they are saved at all, it will be "so as by fire." And yet it is to such deformed souls that many people look for an illustration of the effects of saving grace upon our earthly lives. And they comfort themselves with the delusion, that being, as they esteem themselves, as good as these Christians, they may cherish equal expectations of a blessed eternity. There are some poor creatures, sadly misshapen in body, with stunted moral and intellectual powers, but yet are human beings. Who would think of measuring his own manhood and his prospects of after-life by such a standard.

—It is wrong to become wholly absorbed, even in Christian work, if we do not have a fixed principle of obedience to God as the ruling impulse of our lives. Anything less than this will fail to insure divine protection and guidance. Without this we will be ever liable to choose our own way, not the Lord's. And we all know how fatal this will be—how the end will then certainly be ruin. Just here the divine grace of obedience is a most blessed gift. Amid the surging elements of life with which we must all contend ; our frail barks will safely outride the storm and enter the open harbor, provided the spirit of obedience controls the helm.

—The expectation that a bright star would appear in the heavens during the year 1887, the same as that which led the wise men of the East to Bethlehem, has been disappointed. A star of this description has been visiting our skies at intervals of something over three hundred years, which has been witnessed at least three times. It made its last appearance in the year 1572, when, as it shone so brightly, even in the day time, some religious people, and theologians, also, thought it was the Star of Bethlehem, coming back again announcing another new birth of Christ in the world. This star seems to be a periodic one, or nearly so, but it could not have been the one that guided the Magi, because it always flashes forth from a well-known constellation, in the northern hemisphere, too far north ever to have "come and stood over where the young child was."

—It is said that on one occasion when the Scribes and Pharisees were objecting to Christ's miracles, al-

leging that He performed them by a demoniacal agency, a certain woman sitting by and listening to His reply broke out in an exclamation, blessing the mother that bore Him and nourished Him as a babe. It is not the first instance in which woman has talked out in favor of the truth, when it was denied and traduced by worldly-minded men. In the Reformed Church, we are glad to see the women coming forward to the front, gradually, and not only speaking out, but taking an active part in carrying forward the work of Christ, not only in their congregations, but in the Church at large—in its missionary and educational operations, and other directions. So it should be. Much of our success and usefulness depends on the influence of female workers and managers, either directly or indirectly exerted. They have done something noble already, and they will, if properly encouraged, do a great deal more in time to come. There is something for every one of them, married or unmarried, to do in the household of faith. So say we all.

—In Germany and Switzerland, church councils, in some way or another, have received a name which does them no credit. A consistory is called a *still-stand*, which implies that as bodies they are inactive—ultra-conservative, not exactly going backwards, nor, at the same time, going forwards, but standing still, in the way of progress. In fact, it means that they are asleep at their post. But elders and deacons ought to be active, efficient, diligent in their duties, or, in other words, wide awake. If they are diligent readers of the church papers, as we know many of them are, they will take an interest in all of its general affairs, and try to awaken a like interest in others. We propose that all our consistories should make it a point to get the MESSENGER, or one of the German papers, into every family in their congregations. Some members are too poor to pay for it, but could not means be devised by which the paper could be sent to their homes without their paying for it? One or two active elders, aided by one or two active deacons, might, we think, be able to bring this about. Most probably they would find willing helpers in the congregation who would supply them with the means to pay for the paper in such cases. Let it be tried and carried out during the present year. It is a work in which ladies would probably take part and be useful coadjutors. Let it then be tried, we say, by all means, so that all of the families may be supplied with profitable reading.



## Poetry.

## EPIPHANY HYMN.

Songs of thankfulness and praise,  
Manifested by the star  
To the sages from afar;  
Branch of Royal David's stem  
In Thy birth at Bethlehem;  
Anthems be to Thee address,  
God in man made manifest.

Manifest at Jordan's stream—  
Prophet, priest and king supreme;  
And at Cana, wedding guest,  
In Thy Godhead manifest;  
Manifest in power divine,  
Changing water into wine;  
Anthems be to Thee address,  
God in man made manifest.

Manifest in making whole  
Palsied limbs and fainting soul;  
Manifest in valiant fight,  
Quelling all the devil's might;  
Manifest in gracious will,  
Ever bringing good from ill;  
Anthems be to Thee address,  
God in man made manifest.

Sun and moon shall darkened be,  
Stars shall fall, the Heaven shall flee;  
Christ will then like lightning shine,  
All will see His glorious sign;  
All will then the trumpet hear,  
All will see the Judge appear;  
Thou by all wilt be confest,  
God in man made manifest.

Grant us grace to see Thee, Lord,  
Mirrored in Thy Holy Word;  
May we imitate Thee now,  
And be pure, as pure art Thou;  
That we, like to Thee may be,  
At thy great Epiphany;  
And may praise Thee ever blest,  
God in man made manifest.

—Archdeacon Wordsworth.

## Communications.

For Reformed Church Messenger.

## DENOMINATIONAL CHURCH UNION.

BY PROF. THOS. G. APPLE, D.D., LL.D.

Denominational Christianity is a feature of the Protestant Church. It is a legitimate consequence of the spirit of liberty that came in with the Protestant Reformation of the 16th century. That Reformation made room for liberty of thought as it had not prevailed during the Middle Ages. A new theory of the unity of the Church was advocated, according to which this unity was made to consist primarily in the spiritual union of all true believers in Christ, and the external unity of organization to be a result of this. The Roman Catholic theory was just the opposite of this. According to that theory the external union of the Church in one organization was made first, and the internal, spiritual union a consequence of this. Already in the time of Ignatius this theory was advocated by that church-father. It was carried out more fully by Cyprian in his work on the Unity of the Church, as holding in the solidarity of the Episcopate. Subsequently this conception came to its logical conclusion in the unity of the Papal hierarchy. It served its purpose for the time, but the separation of the Eastern from the Western church, and subsequently the

schism in the Western church, brought in by Protestantism, proved that it could not be maintained. The divisions of the Protestant Church grew out of the freedom of religious thought and life, and they have served their legitimate purpose of developing different phases of Christian faith. These divisions are not an evil, *per se*, but their character depends altogether upon the spirit that animates them. If this spirit grows into sectarianism, and produces rivalry and antagonism between the different denominations, then it becomes an evil, and it should be resisted; but if the different bodies aim to co-operate, and are dominated by a hearty faith in the one holy catholic Church, then they may serve a temporary good purpose, and are not opposed to the true spiritual unity of the Church of our Lord Jesus Christ.

Yet this denominational form of the Church must be regarded as interemistic, and therefore not permanent, but transient. When the historical denominations have served their purpose, in asserting and emphasizing different phases of the truth, it may be expected that they will come together in a higher, because of a freer unity. The time for such union is approaching. A celebrated church historian has said that the problem of church union is a problem for the next generation to solve. This may be true, yet it should not have the effect of postponing what may be ripe for the present generation. We, indeed, believe that anything like a general movement for organic union of the churches is a thing of the future; but there are certain denominations, or sections of denominations that may be ready for union at present. The different bodies of the Lutheran Church ought to come into organic union. In their separation they express nothing sufficient to hold them apart; whereas united they represent one great phase of the Protestant Reformation. The different Presbyterian bodies ought to merge into one. Some of the causes of their separation go back to their earlier days in Scotland, and have no longer any significance in this country.

The two Reformed Churches, the Holland and the German, ought to be united in one organization. They were one in their earlier history, in this country, and there is no sufficient reason why they should not be organically one now. As we write these lines, a meeting of the committees of conference on the subject is pending. The committee of our Church consists of Drs. T. G. Apple, George W. Williard, H. J. Ruetenik, J. Spangler Kiëffer, and James I. Good. The committee of the Dutch Church consists of Drs. Taylor, Elmendorf, Du Baun, and Miller, Esq. The meeting is to be held on the 20th inst., in Dr. Ormiston's church, New York. The probability is that some steps may be taken towards a union of these two bodies. United, they would

fitly represent the old historic name REFORMED. The one is strongly entrenched in the metropolis of this nation, the other is numerically stronger, and its strength extends more into the rural districts, and out in the far West. We will not anticipate, but merely give it as our judgment, that the elements that hold these bodies apart are not as strong as those which would hold them in a lasting union, if once the union were formed. A union of these Reformed churches would, no doubt, exert a happy influence upon the general subject of denominational church union. The movement should begin, we think, with kindred types, and then extend itself until all the evangelical Protestant bodies are embraced in it.

Meantime, until that end is reached, the idea of co-operative union should be encouraged. This, indeed, might be all that is required for some time to come; for the evil lies not in the divisions that exist, but in the spirit that animates these divisions in relation to each other. Even if they were all consolidated in one great outward organization, it would be necessary to divide into different sections in order to practical activity. Perhaps when such outward union comes the present feature of large legislative assemblies will give way to some sort of Episcopal government. That was the first form in which the primitive Church, after the apostolic, developed, and we see no valid reason why it may not be adopted again now in the re-union of the churches. Not an Episcopal office, or order in the ministry, "*jure divino*," but simply an Episcopal form of government, as best adapted to a large body.

It will be found that when the time is ripe this re-union of Protestant bodies will be far less difficult than has been supposed. When fruit is fully ripe it falls of itself, and when the spirit of union is ripe the union in form will regulate itself without any great difficulty. Let freedom have its full time and sway. Let there be no special urgency in the matter. Time will bring all things right. Yet we should be glad to see the two Reformed Churches in this country taking the lead in a movement that has already set in, and that will not cease until the churches of this Western world will come into some form of organic unity, "the evangelical Protestant Church of America."

For Reformed Church Messenger.

## THE CHURCH YEAR.

BY REV. THEODORE APPEL, D.D.

Every nation that has any form of religion whatsoever, has something of the nature of a church year. Men are so constituted that they are modified by the external conditions of nature in which they live and unfold their being; and this must be equally true of their religious life. Heathens have their festivals corresponding to our Christmas, East-

er, Pentecost or harvest festivals. Among no people, however, were the seasons and their leading epochs so identified with religion, and made so instructive as with the Jews. The cycle of their religious festivals, that is their church year, commenced properly where ours does, towards the close of December, practically at the winter solstice, on the same day as our Christmas, on the 25th day of the ninth month. It was the Feast of the Dedication of the Temple, commemorative of its purification and the restoration of its services by the true-hearted Judas Maccabæus. It was also called the Feast of Lights, during which in most Jewish homes one candle was lighted during the first evening, the next two, and so on until the eighth day, when the feast came to an end. This was the Jewish Christmas, from which, no doubt, ours was derived.

Next in order in early spring, came the Feast of Purim, the feast of Esther, its merry times, its rejoicing over the enemy of the Jews, with its good cheer and its somewhat boisterous enjoyments. The passover, one of the great feasts of the nation, was celebrated soon after the vernal equinox, followed by Pentecost in bright summer, and the Feast of the Atonement, and the Feast of the Tabernacle in the fall, when the people dwelt in leafy booths, joyfully keeping their harvest thanksgiving, singing and praying for the better harvest when their Messiah should come and rule over them. The Feast of the New Year was celebrated in September at the autumnal equinox, when the civil year of the Jews began.

In the Christian Church the festivals grew out of the old Jewish church year, and in the main were the same, with the wide difference, however, that the former commemorated the substance of historical facts, whilst the latter only their types or shadows. The old order was not destroyed, but renewed, sanctified, and invested with a higher spiritual signification. In a few centuries after the resurrection of Christ, the national year was Christianized, and its changing seasons beautified and adorned with festival garlands as they came and went. But here the development of the real church year ran into excess and in the course of time came to be burdened with various superstitions. Saints' days were so multiplied that the poor people scarcely found time to work and earn their daily bread.

The Reformation, here as well as elsewhere, sought to retain what was true and good in the old and to remove the dross, the impure accumulations of errors, which centuries of superstitions had brought down with them. In some parts of the Reformed Church, the reaction went so far as to abolish holy days altogether, retaining only the Christian Sabbath, which, however, became more of a fast day than a feast, which is its true Scriptural nature. But this motion of the pendulum



*For Reformed Church Messenger.*UNION OF TWO REFORMED  
CHURCHES.

must needs have a swing in the opposite direction; action must be followed by reaction, and the rebound, sometimes very gradual in history, must sooner or later come. Of late years the change in the other direction has become much more manifest and palpable; so much so, that in Puritan New England itself, Passion Week last spring was observed by at least one large Congregational congregation, more devoutly, perhaps, than in most of our German churches in Pennsylvania.

To those who have been accustomed to observe the holy days from their youth upwards, their benefit is scarcely perceptible, because it is a part of their religious life; but to those who have outlived early prejudices and abnormal teachings, and sought to conform their lives only in some partial degree to the order of the church year, the effect is much more palpable, a fact of which they are more fully self-conscious. To such persons it is a matter of regret that from wrong teaching they were led to make no account of so many Good Fridays, Easters and Christmases which are now lost to them forever. With more fervor they can exclaim with the Roman Emperor, that they have lost not only a day—diem—but many of them—dies—and these among their best.

In the Reformed churches, with the exception of the Church of England, the church year was never as fully developed as in the Lutheran. In our own the holy days were always more or less observed, but to a certain extent little or no account was made of the periods or intervals between them; and yet logically they are closely connected, so much so that the one should be regarded as the blooming period of the other. Easter certainly cannot have its proper degree of impressiveness, if it come upon us suddenly and unawares with no thought of it or preparation for it during the season of Lent. Ebrard therefore writes with the utmost truth and propriety, when he says that the Reformed cultus needs further development in this direction, and that it would be vastly improved, if these intervening periods were better observed in its worship.

It is a remarkable fact that some worldly, fashionable people in our large cities, are quite well pleased with parts of the church year. During the period of Epiphany they become tired of their own dissipations, their balls, their receptions, and theatres, and it is said that they are right glad when Lent comes on, so that they can find rest for themselves and servants,—as well as curtail the expense of high living. This is by the way. From a different standpoint, the Christian hails the approach of Lent as a season of refreshing and revival, during which he seeks to appropriate to himself in his own conscious experience the blessings outwardly revealed in the Epiphany.

To those who have read the minutes of the late General Synod at Akron, Ohio, and to others, no doubt, it is known that the Synod named appointed a committee of five to meet and confer with a similar committee previously appointed by the Reformed (Dutch) Church in America in reference to a union of the two Reformed Churches. The committee of the Reformed Dutch Church consists of Drs. Wm. J. R. Taylor (chairman), Joachim Elmendorf, John A. De Baun, and Ernest J. Miller, Esq.; and of the German Reformed Church, Drs. T. G. Apple (chairman), George W. Williard, H. J. Rutenik, J. Spangler Kieffer, and James I. Good.

These committees of conference held their first meeting in the chapel of Dr. Ormiston's church, corner of 8th Avenue and 29th street, New York, on Tuesday, Dec. 20th. The first session continued during the afternoon, all the members being present, except Mr. Miller who was detained by urgent professional business. An organization was effected by the election of Dr. T. G. Apple as president, and Dr. De Baun as secretary. Pending a resolution relating to the nature of the union that should be aimed at the commission adjourned until the next morning, in order to attend a reception given to the members in the evening by Judge Bookstaver, at his residence, 14 East 67th street. This reception brought together a large number of the ministers and elders of the Dutch church in New York and vicinity, including some of the professors from New Brunswick, the newly elected editor of "The Christian Intelligencer," the secretary of the Board of Foreign Missions, and other prominent men in the church. It was given in princely style by the large-hearted and liberal-minded host, who takes a deep interest in the subject that occupied the attention of the committees. It served the good purpose of making brethren from both churches acquainted who had never met each other before. This is precisely what is most needed in order to promote the great object in view. Such acquaintance and association often serves to accomplish a union of churches more than mere resolutions passed by a few representatives. The commissioners from the German Reformed Church were few in number, and it seemed as if this occasion were prepared for the purpose of taking them captive and "absorbing" them (as the phrase now is) in the sister Reformed Church. Whether captured or not, they were certainly captivated by the great kindness shown them by the Dutch brethren, and it seemed while mingling together as if all were already members of one body. So far as we could gather from those present on that occasion the desire seemed general for a closer fellowship in some form between the two churches.

The commission resumed its sessions next morning, and continued in session till 1 o'clock, P. M., when it adjourned to meet sometime in March next, in Philadelphia, where our Reformed Church will have an opportunity of reciprocating the kind attentions paid its delegates in New York. It would seem to be a good omen that this second, and perhaps final, meeting of the commission should be held in the city of "brotherly love."

It would, perhaps, not be proper at this stage of the proceedings to state particularly the action taken by the commission, in as much as said action is not yet concluded. We may state, however, that the committees were harmonious in all the action that was taken, and that they feel much encouraged in their work. This is, indeed, indicated by the fact that they expect to hold another meeting. A number of important points were tentatively agreed upon touching the nature of the union that should be aimed at, which will come up for reconsideration and review at their meeting in Philadelphia. The grave character of the questions involved is duly appreciated, and the committees seek to move in such a way that no back step will need to be taken. They have the conviction that these Reformation churches had a divine call for their separate existence, that each has a work to perform in the free development of Protestantism, that they are both martyr churches and have borne witness to the truth amidst the flames of persecution and martyrdom, and that, therefore, their separate organization should not be brought to an end and merged into one, without a like divine call. But they feel, nevertheless, that if the call is made, it will be heard and heeded, and the same spirit which led them to suffer persecution in order to maintain their denominational existence, will lead them to make whatever sacrifice of self may be required to realize and actualize the spirit of unity in the one holy catholic church for which our Saviour prayed in His last prayer on earth. These denominations were called into existence to bear witness to different important and essential elements of truth; when that special work is accomplished, they ought to prepare to join together again as one body. This may require, yea it will require, sacrifice, not of any essential truth or doctrine, but of that peculiar affection which denominational existence and denominational history have caused to grow up in the hearts of their members. But this love must be subordinated to the love we bear to the one church of Christ, just as our love and loyalty to our national government should subordinate our love and loyalty to our State.

Such re-union, however, must be the expression of a real spirit of unity, it must have a reason and a divine call, and it must be a growth from within, and not a mere external combination. Hence the

commission is disposed to proceed slowly and cautiously, and meantime to allow an opportunity for popular expression. This popular expression was aimed at, to some extent, by the reception in New York, and the same is kept in view in the proposed meeting in Philadelphia, where a public meeting, or meetings, will be held in connection with the meeting of the commission. It is believed that such meetings in those two leading cities will be a fair expression of the two churches generally, and if a spirit of union exists and utters itself in them, it will have a happy influence upon the two churches in other sections of the country. The effort is, not to manufacture public sentiment, though the cultivation of such sentiment in a legitimate way is certainly lawful and proper, but the effort is rather to elicit an expression of such sentiment. And as such popular meetings in the order of the State are often of great account in influencing and directing official action on the part of the peoples' representatives, so it must be also on the part of the Church. The people are concerned in this matter as well as the ministry and the ecclesiastical legislatures and judicatories. Should the committees determine what in their judgment is the kind of union best adapted to the requirements of the case, and how such union is best to be secured, they will lay their action, when it is completed, before the Church in a final report. All they can say as yet is that the indications are hopeful. The future alone can disclose the result that is to be reached.

THOMAS G. APPLE,  
By order of the Commission.  
Lancaster, Pa., Dec. 22, 1887.

It may be said that the hardest thing in the world is to do right to one's self; and the easiest thing in the world is to see others fall short of doing just right.—*Sunday School Times.*

In the closing hours of the fleeting years, we should not recall the deficiencies of the past so as to overlook the victories we have gained through Divine strength. How many have these been! Could we number the time in which an unseen hand has ministered to our necessities, surely our hearts would look with trust and hope toward the future.

At this particular season, many persons do not have such joy in anticipating the future as belongs to them. They ask: "Do severe tests await us in the coming days?" "Will we be just as weak, and erring, as ever?" "Will God allow anything to separate us from Himself?" To all such timid souls the words of the apostle are spoken: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, \* \* \* shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—*New York Christian Advocate.*



## Our Church Work.

*For Reformed Church Messenger.*

### MISSIONARY NOTES.

BY REV. A. C. WHITMER, SUPERINTENDENT OF MISSIONS.

#### AN INTERESTING DAY.

Three services and twenty-five miles travel through fog and mud are no small matter for one day; but so it was on December 11th, in the charge served by Rev. S. Sweitzer. Sometimes they call him "the bishop of Lancaster county," because his charge is so large, seven congregations and about 800 members. By the time you read this, however, a division may be in effect.

We had missionary service at Center church in the morning, at Bowmansville in the afternoon and at Lincoln in the evening.

At Center the missionary society is five years old, a good sign indeed.

From this congregation comes our last missionary to Japan, Rev. D. B. Schneder. I met his parents at church. They are well up in years, but give their son cheerfully. The mother tearfully said to me in German, "It was hard to give him up, but that was his calling I suppose, and we could not refuse. When we hear that he landed safe we will feel better."

Talk about sacrifice—I wonder how many people in the Church appreciate the Christian heroism of those parents and friends who give up their sons and daughters for the foreign service?

Bowmansville is a child of Center, and much like the mother, of earnest spirit. The missionary society is young, but has made a good beginning.

At Lincoln, pastor Sweitzer lives. Out of this congregation came Rev. T. G. Hacker, now of Shamokin. (Did you ever notice that nearly all our ministers came from small towns and country congregations?) He was present at this service and made an earnest appeal to his old friends for more men as well as for larger giving. He even gave this challenge: "If you one hundred members will in 1888 raise \$100 for Home Missions, I will send you my check for \$25 to add to it." Let us see how this will turn out.

*For Reformed Church Messenger.*

### FOREIGN MISSION NOTES.

#### REV. SCHNEDER'S ARRIVAL.

The announcement was made in a secular paper, of the safe arrival of the steamer "Belgic," at Yokohama, on Christmas day. What a happy thought! That the new missionary caught a glimpse of the people who sit in darkness and in the shadow of death, on the same day that Jesus was born,—

To "dispel the darkness from our minds, And open all our eyes."

May the Lord abundantly bless the word and the work of this earnest ambassador of Christ.

#### THE SCHOOL AT SENDAI.

"We cannot promise," writes Brother Hoy, "that the citizens of Sendai will aid much in the erection of the girls' school building. *The boys get all in Japan.*" Will the emphasis of this sentence reach the hearts of our people? It cannot escape their eyes. Oh, ye women of the Cross, will you come to the rescue of your unfortunate sisters in far-off Japan? You can, by the help of the Lord, elevate *eighteen millions* of your sex into the true sphere of womanhood. Remember, this golden opportunity is not lasting, but the awful responsibility will remain forever. Come over and help us."

#### THAT MISSIONARY RESIDENCE.

We need at least \$2,500, and we need prompt responses to secure this amount by February 1, 1888. The plan for the building will be ready by that time. Let us give both missionaries a home as soon as possible.

"Some of the West Susquehanna brethren have been doing their utmost to secure encouraging returns." Will every brother do likewise? Let there be no delay in this matter. We are *able*, God make us *willing*, to furnish the means for this very laudable undertaking.

Brother Hoy writes: "It is no detraction from our missionary consecration to keep urging the plain fact that we must have better homes in order to keep our bodies strong. God knows that we are all in dead earnest, and He is our witness that we labor as much as in us is to advance His blessed kingdom. . . . I have come to Japan to serve God with hard work; but what avails all consecration, if the body breaks down for want of proper habitation? I am not afraid of hard work nor of deprivation, yet all this preparation may fail me in Japanese structures." In the name of God, will the people hear this plea and answer it speedily. By "people," I mean the individual members. How shall we escape if we *neglect* so pitiful a cry?

#### THE WORK AT YAMAGATA.

Brother Moore writes: "The school work here promises to be a great success. Eighty students were present at the opening, which number will double, we think, by spring.

The people wish to raise \$30,000 for our school, and make it one of the best in the North of the Empire. Now we as a mission must also do something if we wish to have any power and influence. . . . *A glorious opportunity which we must not, dare not neglect.* I feel it would be too bad. It would nearly break my heart as a missionary if we cannot man this school." He adds, "After the school at Sendai is built and another family, then our wants shall have been met and we will be very happy."

#### "THE FIELD IS THE WORLD."

Japan is not "too large a field to be occupied by the Reformed Church." It is our duty to preach

the Gospel to *every creature*. No one should raise his voice to circumscribe our efforts there, and thereby "limit the Holy One of Israel." The "home needs" will be met in the degree that we push the foreign work. Our past experience is the best proof. The light that shines the farthest, is the brightest at home. For the sake of Jesus and the salvation of souls let there be no contraction, but expansion in the work both at home and abroad. "As we have therefore *opportunity*, let us do good unto *all* men, especially unto them who are of the household of faith."

A. R. BARTHOLOMEW, Sec'y.  
Pottsville, Pa. Dec. 28, 1887.

## Correspondence.

*For Reformed Church Messenger.*

### URSINUS COLLEGE.

*Attendance of Fall term—Division of instruction—Religious work among the students—Literary diversions—Anniversary of Schaff Literary Society—Opening of next term.*

The work of the Fall term of the Ursinus College was brought to a close on December 22d, by the 17th anniversary of the Schaff Literary Society. The total attendance of the term ran up to 102; of whom 12 study theology, 50 are in the college and 40 in the academic department.

The religious life of the students received special attention during the term. The young men maintain a weekly prayer meeting and a Sunday afternoon Bible Class. An hour is also devoted to the study of the International Sunday-school Lessons every Sunday morning, under the direction of one of the resident professors. Dr. Super has been giving a monthly Bible talk on vital subjects. A great deal of personal work has been done by the more earnest students. The week of prayer for young men was observed by a service every evening, at which different ministers made addresses. The Rev. Dr. Good of Philadelphia, spent a week with Trinity Christian church of Collegeville, and during that time addressed the students in a body and met a number of them in private conference. His work led to several decisions for the ministry, and quickened the religious impulses of others.

The literary diversions of the term consisted of three entertainments besides the regular exercises of the local lyceums. Rev. Russell H. Conwell of Philadelphia, lectured on "Acres of Diamonds," in October; Stuart Rogers gave character readings in November, and Rev. Madison C. Peters was looked for "How to Make Things Go," in December. The students find abundant room for literary exercise in their literary societies, of which two are composed of young men, one of ladies, and one is conducted in the German language, and in the

regular college compositions and orations.

The 17th anniversary of the Schaff Society was a decided success. The music was furnished by Knecht's orchestra of Philadelphia. The printed programs, by E. A. Wright, were done in a superior artistic style. The following gentlemen took part in the exercises: J. C. Williams, "Female Heroism," advocating that the truly heroic are not the women of history, but those who devote themselves to the daily routine of home life; J. T. Wagner, "Universal Prime Factors," land and labor; J. K. Freed, "Let in the Light," the light of education and Christianity on Socialism, Mormonism and the liquor traffic; M. R. Longstreth, "A National Dishonor," the treatment the Indian is receiving at the hands of the American nation; R. F. Longacre, "Henry Ward Beecher," eloquently portraying how he made men's souls and the nation's welfare his goals; A. S. Bromer, "Our National Fortress," the culture of the minds and hearts of the people by universal Christian education, so that the triple chords of love of home, love of country, and love of God may hold the nation to its destiny. The subjects were all chosen from the field of social science and political economy, showing that the minds of the young men have been brought into contact with modern as well as mediæval subjects, and that in their preparation for active life they prefer to give special study to the thriving questions of the day.

The winter term of the college will open January 9th. The opening address will be delivered by Prof. Hendricks on Wednesday morning. There is promise of additions to the ranks of the students, and a successful winter's work is anticipated. Catalogues and special information may be obtained by writing to the President.

Y. S. R.

Collegeville, Pa., Dec. 30, '87.

*For Reformed Church Messenger.*

### INSTITUTION FOR FEEBLE-MINDED CHILDREN.

I have just returned from a visit to the Pennsylvania Training School for Feeble-minded Children, located at Elwyn, Delaware county, Pa., which is about one mile from Media, and send the following account of this very interesting institution.

I was most cordially received by Dr. Isaac N. Kerlin, the superintendent and his wife, and very courteously entertained by them until the following afternoon, in order to examine very thoroughly into the working of this most worthy charity. The buildings, some eight or nine in number, are in a healthy location, situated on a high hill, overlooking a beautiful section of country and within a short distance of the Elwyn Station. A new building is now being added to meet the increasing demand for more room.

This institution has been in active



operation in this locality for twenty-eight years, having previously been commenced in a small way in Germantown.

Dr. Kerlin has been for the past twenty-two years the superintendent, having previously served as assistant to Dr. Joseph Parish. They have at present 660 children. About one-fourth are sent there from other States and paid for. 1,960 children have received training there. They are allowed to remain in the institution in accordance with the law for seven years; of course, in many cases, they stay a shorter time. They generally remain long enough, however, to be permanently benefited so that when they return to their homes, if properly directed they can do much towards their own support.

This is next to the largest school for feeble-minded children in the United States; the largest being the one at Columbus, Ohio, under the charge of Dr. B. A. Doren, where they have from seven to eight hundred pupils, on a farm of six or seven hundred acres.

It is surprising to see what can be done to interest and brighten up these listless, morbid children who lack all the natural buoyancy of youth and must even be encouraged to play.

On the evening of my arrival, after tea, we went to the hall where the children were gathered for the usual evening devotional exercises, which consisted of Scripture reading, prayer and the singing of several hymns; these were short and bright, most of the children entering heartily into them and singing with remarkable sweetness and good taste; indeed it was only when you looked at the faces of these little unfortunates, that you could realize how very low down they were in mental attainments.

Various exercises and entertainments are given to develop their physical and mental capacity; the main teaching is, of course, on the kindergarten plan and through object lessons. The classes are carefully graded and the deportment is such as would do credit to any primary school.

They are taught house work, laundry work, something of sewing, gardening, farm work, carpentering, &c. They are also taught how to articulate clearly, to read, count and write; those who have the capacity are introduced to geography, grammar, history and arithmetic. Drilling, marching and calisthenic exercises are also indulged in.

Some of those showing an aptitude for using brass instruments have been formed into a band. This is under the direction of a lady teacher and is composed of twenty-three boys and three girls, and discourses remarkably good music. The children are most admirably classified according to their capacity, occupying separate buildings and play grounds, meeting, however, in the chapel and when entertainments

are given in the large hall of the main building.

The children are constantly being tempted to play by the introduction of something new, and an air of activity and cheerfulness seems to pervade the whole establishment. One of their favorite recreations is riding from one building to another in a car drawn by two mules, one of the imbecile boys acting as the driver. I had the pleasure of taking this ride with a car full of the little folks who plied me with all sorts of questions and seemed thoroughly to enjoy the trip. The money to purchase this pleasure for these unfortunates was secured by private subscriptions, and is truly a daily joy to them. In the evening a number of the pupils were busily engaged in practicing for a Christmas cantata, from which they seemed to derive much pleasure.

Indeed, I felt that it must be a great joy to the parents to know that their unfortunate child had found such a home as this, where they were not only well treated and carefully provided for, but every effort made to awaken a dormant intellect and bring more life into their clouded and darkened minds.

The sanitary condition of the institution was most excellent; every appliance is used to improve the health of these children who are usually physically as well as mentally weak; indeed the average life of an imbecile is about 21 years, and these are often years, not only of mental darkness, but of great physical suffering; consequently everything should be done by the more favored to alleviate and soften the miseries and darkness of this unfortunate class.

This institution is most admirably managed by Dr. Kerlin, who is heartily assisted in the work by a corps of very faithful and efficient lady teachers.

The rule of government is that of kindness and admonition; any offence deserving punishment is reported to the superintendent, either directly or through the matron before any step is taken in the administration of discipline.

The running expense for the maintenance of this institution is about \$70,000 per annum.

Mr. Samuel A. Crozer is the excellent president, and Pennsylvania can justly feel proud of its wonderful success in the care and treatment of this class of helpless children.

I came away much delighted with my visit and impressed more than ever with the fact that an institution for feeble-minded children is very greatly needed in Maryland.

G. S. GRIFFITH.

*For Reformed Church Messenger.*

#### WICHITA UNIVERSITY.

The annual meeting of the Board of Trustees of Wichita University of the Reformed Church in the United States, was held in the office of Bridenbaugh and Rauch, Wichita, Kansas, on Friday, December 9,

1887. It was an all day session. Eleven of the fifteen trustees were present. The following officers were re-elected for one year: President, Rev. D. B. Shuey; Vice-president, Judge T. B. Wall; Recording Secretary, C. S. Eschholtz; Corresponding Secretary, Rev. J. W. Love and Treasurer, L. D. Skinner, cashier of the State National Bank. The treasurers' bond was fixed, as formerly, at \$25,000. The treasurer's account was audited and found correct. The committee on permanent endowment reported \$12,280 paid, which has all been loaned on real estate mortgages bearing 8 or 9 per cent. except \$188, which is in the treasury. It was deplored that the full amount of \$15,000 was not paid in and on interest.

The building committee reported that the university building was slowly going up. The walls are completed except the front and towers. The cornices are placed and the roof timbers are now being placed in position. During the summer there was some delay, and work was stopped on the building. This was found to be the fault of the sub-contractor for the stone work. Finally he abandoned the contract and others had to be employed by the contractor, which he is charging up against the sub-contractor. The Board holds the contractor responsible for these delays. According to the rules of the Stone Cutters' Union, if one man stops work they all stop, and not another man can be secured until all troubles are adjusted. This caused the great delay and while the principal contractor was ready to do his share in pushing the work, his hands seemed to have been tied.

The readers of the MESSENGER referring to the new almanac will notice by the picture of the University Building; that we are getting a very fine, attractive and substantial building. It will be noticed that a great deal of trimmed stone work is in it. This seemed to have caused our delay. The Almanac cut is a true representation of the building. It was thought by the contractor that the Guarantors had failed to provide the funds as needed, but the Board compared the accounts with the contract and found that the contractor was paid up as far as the work had been completed. When the roof is completed, \$3000, the next payment will be due the contractor. No doubt the funds will be at hand by that time. The guarantors have done nobly, considering the hard times and the difficulty experienced in making collections. They have already gone down into their own pockets to make up deficiencies.

The great question before us is, when will the building be completed and ready for occupancy? We now feel that we were, perhaps, a little premature in calling out our professors to their posts of duty before the building was completed, and before the interest on the endowment fund had accumulated somewhat. The music and art departments were opened in October, and those teachers

have their hands full, their departments being well patronized. The classical and scientific departments were not opened on account of the enormous expense which would be incurred in renting proper rooms. We still believe that it will be the best to wait until the building is completed before we open in full. When this will be is somewhat indefinite, and we are obliged to think that, under the circumstances, it would be wisest, perhaps, not to open in full until next fall's session, although much we regret such a step.

D. B. S.

*For Reformed Church Messenger.*

#### WORK FOR THE NEW YEAR.

We are surrounded by the faded greens of the holiday season. The gaudy shop-windows, blooming as an Eden on Christmas week, now present but little attraction to the passer-by. The Christmas trees have found an inglorious end in the alleys and by-streets, and the dolls, horses, drums, wagons, trunks, etc., are tarnished, and the confections have entirely disappeared.

The holiday season cannot last always. The student must return to his books, the mechanic to his daily task—all toilers with brain or hand to their appointed places. We must all address ourselves to the work before us, and begin in earnest the labors of another year. The family arms of the Rev. Dr. Doddridge bore the Latin motto, *Dum vivimus vivamus*, which he paraphrased as follows:

"Live while you live, the epicure would say,  
And seize the pleasures of the present day;  
Live while you live, the sacred preacher cries,  
And give to God each moment as it flies.  
Lord, in my view let both united be;  
I live in pleasure when I live to Thee."

When about twenty years of age, Jonathan Edwards wrote in his diary at the beginning of the year some seventy resolutions. A few of them read as follows: "Resolved to live with all my might, while I do live. Resolved never to do anything, which I should be afraid to do, if it were the last hour of my life; never to do anything out of revenge; to maintain the strictest temperance in eating and drinking; to study the Scriptures steadily and constantly; to renew the dedication of myself to God which was made at my baptism, which I solemnly renewed when I was received into full communion with the church, and which I have solemnly ratified this day; Never to do anything but duty, willingly and cheerfully as unto the Lord, Eph. 6: 6-8."

Resolutions respecting experience and duty are appropriate for the new year; but it were better not to resolve at all, rather than, giving a pledge, we should fail to keep it. The importance of right living was never greater than at present. This, as one of our own poets has said, "is a grand and awful time"; and the calls of duty were never louder nor more constant and pressing than in this year of our Lord, 1888. The ministry and membership of the Reformed Church



should be prepared to do valiant service for the Master during the new year. Never has the Church had such a grand opportunity for mission-work, home and foreign, as it enjoys to-day. During the sessions of the Washington Conference, held lately, the inquiry was raised, What are we to do for the multitude of immigrants coming constantly to our shores, which the nation is no longer able to assimilate with sufficient rapidity? The Reformed Church has a special duty to discharge to these immigrants, especially to those of German antecedents. And on this and other accounts she should not relax her efforts in regard to home mission interests in the least, but should seek earnestly to extend them.

The Japan mission calls loudly for buildings, and for reinforcements for evangelistic work, and this demands increased contributions to the foreign mission treasury. The institutions having the educational work in hand; the friends who have assumed the risk and responsibility of the publishing interests of the Church; the Orphan's Homes, and the struggling missions East and West, should all be liberally supported. It is a time when each individual member should resolve, by God's help, to do more for His cause than ever before.

Let us be up and doing, brethren, and at the end of this year show a better record than in the past. It is to work now; to rest, hereafter.

D. V. H.

## The Family.

### NEW YEAR COUNSELS.

Do not dream away thy lifetime;  
'Twas not given thee for a dream;  
'Tis a fragment of th' eternal  
Which thou must, thou must redeem.

Every hour is more than golden,  
Every moment is a gem;  
Treasure up these hours and moments;  
There are princely pearls in them.

Be not selfish; earth's great sickness  
Needeth self-denying men  
To go forth among the dying,  
And to soothe the beds of pain.

Do off the purple, don the armor,  
Take the helmet and the shield;  
Drop the garland, seize the weapon,  
Make thee haste to take the field.

Lie not down among the roses,  
Carry high thy cross and sword;  
What! a Sybarite disciple  
Of a self-denying Lord!

Be not weary; for the warfare  
Hard and fierce will soon be o'er,  
And the rest will be unchanging  
On the green unfading shore.

—H. Bonar, D. D.

### GRINDING THE DIAMOND.

BY REV. JOHN TODD, D.D.

The poor sufferer lay in severe pain on her bed. It was really twenty years since she had known a well day; more than half that time since she had walked a step; and nearly two years since she sat up. Her limbs were jerked by spasms; her back had deep sores on it from lying so long; and whenever one was relieved by a new position of the body, another would

be made. She never complained, and the cheerfulness with which she endured all this from day to day, and from year to year, was a matter of amazement to all. Her friends who saw the Bible always lying near her knew well from what spring she drew water. They all said it was one of the darkest providences they ever witnessed.

One night as the sufferer lay sleepless from terrible pain, she began to look back upon the past. What a wreck life seemed, dating from her bright school days! What mystery that she must be so helpless and such a sufferer, while her school companions could walk and move and act and enjoy life! What was the object of her heavenly Father in putting her into this slow, hot, long-continued furnace? As she lay there thus communing with herself the room seemed to fill with light, and a beautiful form seemed to bend over her. His face was gentle and full of pity. She was not at all frightened, nor deemed it strange that He was there, though she was aware that she had never seen him before. "Daughter of sorrow," said He, in a voice soft as the zephyr that first rocks the rose on the stem, "art thou impatient?" "No; but I am full of pain, and I have been so long a sufferer that I see no end to it, nor can I see why I must suffer thus. I know that I am a sinner, but I have hoped that Christ's sufferings, and not mine would save me. O, why does God deal thus with me?"

"Come with Me, daughter, and I will show thee."

"But I cannot walk."

"True, true! There, gently, gently!"

He tenderly took her up in His arms and carried her far away, over land and water, till He set her down in a far-off city, and in the midst of a large workshop. The room was full of windows, and the workmen seemed to be near the light, each with his own tools, and all so intent upon their work that they neither noticed the new comer nor spoke to one another. They seemed to have small, brown pebbles which they were grinding, shaping and polishing. Her guide pointed her to one who seemed to be most earnestly at work. He held a half-polished pebble, which was now seen to be a diamond, in a pair of strong iron pinchers. He seemed to grasp the little thing as if he would crush it, and to hold it on the rough stone without mercy. The stone whirled and the dust flew, and the jewel grew smaller and lighter. Ever and anon he would stop, hold it up to the light and examine it carefully.

"Workman," said the sufferer, "will you please tell me why you bear on and grind the jewel so hard?"

"I want to grind off every flaw and crack in it."

"But don't it waste it?"

"Yes; but what is left is worth so much the more. The fact is, this diamond, if it will bear the

wheel enough, is to occupy a very important place in the crown we are making up for our king. We take much more pains with such. We have to grind and polish them a great while, but when they are done they are very beautiful. The King was here yesterday, and was much pleased with our work, but wanted this jewel in particular should be ground and polished a great deal. So you see how hard I hold it down on this stone. And see! There is not a crack or flaw in it. What a beauty it will be!"

Gently, gently the guide lifted the poor sufferer, and again laid her on her bed of pain.

"Daughter of sorrow, dost thou understand the vision?"

"O, yes, but may I ask you one question?"

"Certainly."

"Were you sent to show me all this?"

"Assuredly."

"O, may I take to myself the consolation that I am a diamond, and am now in the hands of the strong man who is polishing it for the King?"

"Daughter of sorrow, thou mayest have that consolation; and every pang of suffering shall be like a flash of lightning in a dark night revealing eternity to thee, and thereafter thou shalt 'run without weariness, and walk without faintness,' and sing with those that have come out of great tribulation."

### THE HOUSEHOLD TREE.

The old household tree which sheltered our childhood, whose spring veil of tenderest green we used to watch with yearly-growing admiration as it expanded to summer beauty, and melted away into the gorgeous tints of autumn; which defied the storms of winter and grew the hardier for the buffeting; among whose branches innumerable happy families had their homes; whose grateful shade we sought from the noonday sun, and watched the sunlight filter through the leaves and from a wonderful mosaic of flickering shade and shine upon the sward below, seems as much a part of our life, as the old home itself. Unfortunate indeed the child, and defrauded of his just rights, who may not have such a memory to carry with him through life.—*Selected.*

### CLEANLINESS IN HOLLAND.

Dutch cleanliness is famous, and deserves its fame. The Dutch are the only people who live as if cleanliness were not next, but a part of, godliness. The traveler, on entering his room in an inn, finds the linen snow-white, the window-panes transparent as the air, the furniture shining as if newly varnished, and the floor so clean that a magnifying glass could not discover a speck thereon. There is a basket for waste-paper, a tablet for scratching

matches on, a dish for cigar-ashes, a box for cigar stumps, a spittoon—every man is supposed to smoke—a bootjack, and everything to remove a pretext for soiling anything. Even his candlestick is of copper, and of the size of a dinner-plate. It might sustain a torch, but holds instead a candle, as large as a lady's small finger. No grease should be spilled from that candlestick. The traveler stands on a bridge, and overlooks the vessels crowded in the canal. Each one is as clean as the room he has just left. The mast and deck are varnished, and shine like a recently scrubbed house-floor. The cabin has its windows of clear, clean glass, each one with its white muslin curtains tied up with knots of rose-colored ribbon. Sailors, women and children are busy every spare moment, washing, polishing every part. De Amicis, an Italian, on visiting the kitchen of a house in Delft, could find but one word to express his feelings, "Splendid!" The walls were as white as untouched snow; the sauce-pans reflected like mirrors, and the mantelpiece was ornamented with a muslin curtain, like the canopy of a bed. The fireplace was covered with china tiles that looked as bright as if no fire had ever been lighted there. The shovels, tongs, and poker, and the chains and hooks seemed made of polished steel. "A lady in a ball-dress might have gone into every hole and corner of that kitchen, and come forth without a smirch upon her whiteness." The master of the house, seeing the Italian's surprise at the fact that a servant-girl was cleaning up, where there seemed not the shadow of dirt, said, "To have an idea of what cleanliness is with us, you should watch one of these women for an hour. There a house is soaped and sponged and rubbed like a person. It is not cleaning, it is making a toilette. She blows in the cracks between the bricks, pokes in the corner with finger and pin, makes a minute supervision enough to fatigue the eye as well as the arm. It is, truly, a national passion." When asked whence arose this mania for cleaning, he answered: "It is due to the atmosphere, which injures wood and metal; to the dampness and smallness of the houses, and the multiplicity of small objects favoring dust; to the superabundance of water; to the need of the eye, which finds beauty in simple cleanliness; and finally, to the emulation which pushes things to extremes."

### SPECIMEN COPIES.

We have had an extra supply of this issue of the MESSENGER run off, which we will be glad to send out as specimen copies to such as would likely subscribe for it. Pastors and subscribers will do us a favor if they will either send for a supply of them to distribute where they will do the most good, or if they prefer, send us the names of those to whom they wish us to send copies. Samples FREE. Help us to increase the circulation of the MESSENGER.



## Youth's Department.

## DON'T GIVE IN.

Boys, when troubles crowd about you  
(You'll find plenty in this life),  
And when fortune seems to flout you,  
And you're weary with the strife,  
Then's the time to show your metal;  
Keep your heads up; don't give in;  
Face the trouble, grasp the nettle,  
And determine you will win.

What's the good of turning craven?  
That will never gain the fight,  
That will bring you to no haven  
Of success and calm delight.  
No, boys no! be up and doing,  
Put your shoulder to the task;  
Fortune's shy, and needs pursuing  
If within her smile you'd bask.

—Golden Argosy.

## JIM'S CORNER.

BY AMEY EWING.

Donation day at the Children's Hospital was over, and the matron stood looking at the great store of gifts which had been received.

"Only one picture," she said, "and Jim Wray has long been wishing that there would be lots of pictures. I will hang this opposite to his bed, and maybe it will cheer him up."

Poor Jim! Some weeks before, he had fallen under the wheels of a carriage, and was carried to the hospital maimed for life.

"His leg must come off," the doctor had said, "and it will be a long time before he can go home."

As the time passed, he longed more and more for the free air and the old busy life. Donation day entertained him; he watched the crowds of ladies as they walked through the ward. One or two had stopped to ask if he was not thankful that he had such a nice place to be sick in, and he answered:

"Thankful? Yes'm. A fellow generally is thankful when he has to go on crutches all his life."

The next morning, when Jim opened his eyes, he saw the picture hanging right before him.

"Donation I s'pose,—something the folks didn't want, and so they sent it here; that's the way they generally do. It's a wonder it isn't a picture of some fellow dying with a crowd of people looking at him."

It was a photograph of two boys: one was dark and handsome, while the face of the other was as pure and sweet as that of an angel.

The longer Jim looked, the better he liked the "donation." At last, unable to enjoy it alone any longer, he spoke to his neighbor in a loud whisper.

"Look at that picture over there. The folks who brought that wanted to give something nice."

"Who are those boys, Jim?"

"Don't know, but I like them."

"What is that light around that one's head?"

"Don't know; I wish it wasn't there. It don't look real. We will ask Miss Marion when she comes."

Jim studied the picture until the

sweet faces seemed like friends, and a new light had come into his life.

Miss Marion sometimes felt discouraged about visiting at the hospital. On this warm day in particular, she almost gave up going; but something in Jim's farewell glance the week before made her feel that to one sufferer at least her visits were helpful. This time his face was so bright when she entered the ward that she was startled.

"What has happened to please you Jim?"

He pointed to the picture.

"Christ and John the Baptist!" she exclaimed; "where did that come from?"

"Eh! Who did you say?"

"Jesus and John the Baptist. That is a copy of a celebrated picture by a painter named Guido; he lived three hundred years ago. Do you like it?"

"Like it? I have been wishing you would come and tell me who they are, and why the blue-eyed boy has that light around his head."

"Jim, it is a picture of Christ. No one knows how He looked; but I think the artist was inspired when he painted that face. You have learned at Sunday-school that one of Jesus' names is the Light of the World; and He told His disciples that they too were to be like lights in this dark world. The old painters often put a light like that around the heads of Christ and the saints. Shall I tell you what it means? Every one in this world, whether he knows it or not, has an influence over other people. The influence of a good person is like a light shining in the darkness. Are not your dark hours brightened by the visits of the good people who come to see you? The artists could not paint the good influences of the saints; and so they expressed it by putting a light around their heads."

Jim repeated softly:

"Jesus bids us shine,  
You in your small corner,  
I in mine."

I learned that long ago, but I did not know what it meant. If you will tell me how, maybe I can shine; but," and the voice was choked with sobs, "how can a fellow like me shine? I am lame, and I haven't much education, and I'm poor."

"Jim," said Miss Marion, "those disciples to whom Jesus said 'Ye are the light of the world,' were poor, and some of them were no better educated than you are. It did not seem as if they would ever have much chance to shine, did it? But it does not mean being rich or famous. It is what you have within you that makes the light around you. If your heart is pure, you can make others purer. If you are like Christ, you can make those around you more like Christ. If you have Christ within you, He will shine through you; and so, as He was the Light of the World, you will be a light in the world."

Jim's eyes were fixed on the sweet face beside him. Miss Marion had uncovered her head, and the last

rays of the setting sun just touched the outline of her golden hair until, to the boy, it seemed as if she too had a shining halo around her head. The tears ran down his pale cheeks as he felt the divine light breaking into his heart. He looked again at the picture. The lovely face of the Christ-child was in a flood of light, and Jim felt as if he were in the presence of something holy.

"My small corner," he said, "is—where?" The last words were uttered in a husky tone. The answer came softly and tearfully:

"Here, Jim, on this bed, just as long as it is necessary for you to stay. Our corners are just where God puts us."

Jim was left alone to think it all over. Shine on that cot where he had lain for weeks? "It's a mighty dark corner," he groaned. "Maybe a little light would go a good way. Jesus was a poor boy; He worked in His father's carpenter's shop in a little town. I never thought much about it before. The painter put that light around His head to show that He was a light in the world then, when He wasn't any older than I am. His corner was small too; and I believe He will help me to shine anywhere if I ask Him."

It was months before Jim could leave his "small corner." Often he felt weary; the quick, impatient words would come; some ugly old habits were not to be easily given up. Each day brought its trials and temptations. Sometimes, when speaking an unkind word, his eyes would fall on the face opposite to him, and a voice seemed to say, "You in your small corner."

At last the doctor said, "To-morrow you can leave."

When Miss Marion came to say good-by, she found Jim in tears at the thought of leaving his picture and the "corner" that he had learned to love, and in which he was beginning to shine.

For a long time afterwards he often visited the ward, and the sound of Jim's crutch was a signal for rejoicing among the boys. He always came with a happy face, and many a cripple was cheered by his smile.

Jim's corner is larger now; but the secret of his happiness is the same as when he was lying on his cot in the hospital. The light that shone in that "small corner" fitted him to shine in the larger one. He owns a copy of the picture, too; and underneath it hangs his golden text, "Ye shine as lights in the world."

## A LETTER AT A TIME.

"I can never learn to read, papa," said a little girl, as she sat upon her father's knee, and listlessly followed the pencil with her eyes, as he pointed to the lesson.

"Yes, darling, you can," replied the patient teacher, looking smilingly into his child's face; "it is only a letter at a time."

"Only a letter at a time!" Ay, and there are older children shrink-

ing from the great lessons of life that their Father teaches them, and saying, "I can never learn this lesson." Yet in all these things is the life of our spirits; and if we do but yield our wills to His, He will teach us, letter after letter, line upon line, precept upon precept, here a little and there a little, and thus we will learn to read the book of His will, even if "only a letter at a time."

## "PLEASE DON'T STEP THERE, SIR."

A layer of snow was spread over the icy street, and pedestrians, shod with India-rubber, walked carefully toward the village church on a cold Sabbath morning in February.

Walking somewhat hastily churchward, for I was late, I noticed a bright-looking lad standing upon the pavement, with his cap in his hand, and his eyes fixed upon one spot on the sidewalk. As I approached to him he looked up to me and, pointing to the place, said: "Please don't step there, sir; I slipped there and fell down."

I thanked the philanthropic little fellow and passed around the dangerous spot. "Don't step there," was the theme of my meditation during the remainder of the walk. A thousand times since has the clear voice of that kind-hearted child rung in my ear, reminding me of my duty to those around me, and urging me to repeat it, wherever it promises to be useful.

"Please, sir, don't step there!"

## Pleasantries.

A brother in prayer-meeting prayed for the absent "who were prostrated on beds of sickness and sofas of well-ness."

"May I ask what the middle S in your name signifies, Miss Bullion?" "Certainly, Mr. De Crashe. It stands for Shazzar." "Shazzar?" "Yes, I was named after an eminent woman mentioned in the Scriptures—Belle Shazzar."


An old lady went into a Boston book store the other day with an order which was rather difficult to fill. She said to the clerk at the counter: "Do you keep Bibles?" "Yes, ma'am." "Well, I want a small pocket Bible in very large print."


A schoolmaster tells the following: "I was teaching in a quiet country village. The second morning of the season, I had time to survey my surroundings. I espied a three-legged stool. 'Is this the dunce-block?' I asked a little girl of five. The dark eyes sparkled, the curls nodded assent, and the lips rippled out, 'I guess so; the teacher always sits on it.'"


It was a good New England deacon who said the other night in prayer-meeting, "We thank Thee, Lord, for this spark of grace; and ask Thee to water it." And it was a New England parson who announced to his congregation on a recent Sunday, "You will be sorry to hear that the little church at Jonesville is once more tossed upon the waves, a sheep without a shepherd."



## NOTICE.

 Editorial Correspondence address to THE REFORMED CHURCH MESSENGER, 907 Arch St., Philadelphia.

 Letters pertaining to subscriptions and other business, address REFORMED CHURCH PUBLICATION HOUSE, 907 Arch St., Philadelphia.

 No notice taken of anonymous communications.

For Terms, see page 10.

## THE REFORMED CHURCH MESSENGER,

907 Arch Street, Philadelphia, Pa,

WEDNESDAY, JANUARY 4, 1888.

## ANNOUNCEMENT OF BUSINESS CHANGE.

As announced in the MESSENGER of the 21st ult., over the signature of the President of the Publication Board of the Reformed Church in the United States, the undersigned has become the purchaser and lessee of the property of the same.

The reasons that led to the sale and lease were definitely given then, and it is not necessary that they be repeated here. It may, however, be added that, among the chief reasons governing the undersigned in renewing his proposition to become the purchaser and lessee, was to save the Synods from making a sacrifice of the effects of the Board of Publication that would have resulted from the sale of them as indicated by their late action.

The great responsibility that naturally falls upon him by thus stepping in and relieving the Board of its encumbrances, and in its stead carrying forward this important department of church work, is well known and keenly felt. But relying upon the patronage, good-will and encouragement of the church in whose behalf to a great degree he assumes it, he feels success will crown his efforts and the church itself be largely the gainer by it.

He assures the patrons of the establishment he will strive to merit their continued patronage, and aim to have all see that it is to *their advantage* to deal with the house as well as that of the church, since the latter will receive a *certain profit in the way of percentage off of every dollar's worth purchased from it, either in the Book or Periodical Department.*

By calling to his assistance efficient help, the undersigned hopes to fill all orders with promptness and despatch and at the lowest cash prices. He will supply any book published, *at as low price as can be had at any other house of the same kind.* Cash sales will secure cash prices.

All the periodicals published by the Board of Publication will be continued as before, as, also, all the books of the church, improvements being made in them from time to time.

The name under which the business will hereafter be conducted is THE REFORMED CHURCH PUBLICATION HOUSE, to which all business letters should be addressed.

CHAS. G. FISHER.

Phila., 907 Arch St., Dec. 31, 1887.

## THE MESSENGER IN THE PAST.

The new arrangement brought about by the sale of the Publication property and the lease of the publications of the Church closes a chapter in the history of the MESSENGER. The retiring editor has conducted the paper, as the organ of the Church, during a period of some twelve years with careful diligence. His career as editor embraced the transition period from the old controversial times, when party spirit ran high, to the new era of peace, in which old issues are forgotten and a new spirit of peace and harmony prevails. During this transition the editor performed his duty well in guarding the columns of the MESSENGER from whatever was calculated to retard the peace-movement, and in promoting the cause of peace in every proper way. At the same time he sought to present to the Church a positive paper, upholding and defending the historical faith and customs of the Reformed Church. During a portion of this time he was physically disabled, but even his temporary retirement while traveling in foreign lands for his health, was made to inure to the benefit of the MESSENGER by the interesting letters he furnished for its columns. His ability as a writer is conceded by all, and the spirit which he infused into the MESSENGER gained the good will of religious contemporaries. His faithful labors will not be forgotten by the Church. In retiring from these labors he deserves the gratitude of the Church whose best interests he has served so many years, and he carries with him the warm sympathy of his readers in his physical affliction, and their wishes and prayers for his welfare and happiness. It would, indeed, be almost a miracle if his labors as editor had escaped all criticism, but all will acknowledge that he gave the Church a periodical of which it never had need to be ashamed, and which, in literary character and style, as well as in its irenic spirit, compared well with the periodicals of other denominations. May the blessing of God attend him in his retirement from the labors he performed so long and so well!

## THE MESSENGER IN THE FUTURE.

The editing of the REFORMED CHURCH MESSENGER is now performed under the direction of the Editorial Commission appointed at their late annual meetings by the three Eastern English Synods. Some of the best talent of the Church has been engaged to furnish its columns with matter that shall be of interest to the readers. The paper will have for its primary object to promote and advance the interests of the Reformed Church. All subjects and matters that directly concern this Church will claim first attention. As the Church has come into an era of peace, the MESSENGER will stand sincerely and truly on the basis, in

doctrine and cultus, of the peace measure. It will seek to know no parties nor party-issues, as these prevailed in the past, but will seek to be just and faithful to all parties and interests that entered into the peace compact. These all will be regarded now as one in spirit and aim, looking only to the welfare and prosperity of the whole Church. The paper will therefore be a denominational organ.

The doctrines and customs that called the Reformed Church of Switzerland and Germany into existence, and rendered it necessary to maintain a separate denominational existence, in the face of opposition and bitter persecution, to the present day, are precious to our people of this generation. We are emphatically the church of the Heidelberg Catechism, which has been so highly honored among all the Reformed confessions. We would be recreant to our trust not to maintain the faith handed down to us by our martyr forefathers. Our institutions and customs have grown up under the inspiration of this confession, and it has become endeared to the hearts of our people. So long as we can teach what is man's "only comfort in life and in death," we certainly have a calling to exist.

It will be the aim of the MESSENGER, therefore, to promote and advance the interests of the Reformed Church, and to maintain in its doctrinal purity the teaching of the Heidelberg Catechism. It will seek to be loyal, first of all, to its own church, and then to other denominations.

In accord, therefore, with the irenic spirit of the Reformed Church, it will seek also to present and represent the interests of the church of Christ in its broader sense, recognizing other evangelical denominations as portions also of that one body. It will seek to cultivate the spirit of union, and the tendency towards co-operation, that have come to prevail and manifest themselves in all Christian churches. This spirit and tendency do not, necessarily, do away with denominational distinctions; they may continue to exist, and yet the spirit of unity may prevail. Whilst we hold, therefore, to our own confession and our own denomination, we shall be ready to co-operate in all matters that pertain to the whole church of our Lord Jesus Christ.

With this purpose we ask the support and confidence of our church. In the degree in which this support and confidence are freely given, will we be able to present a paper, week by week, that will fitly represent the true interests of the Reformed Church in the United States. For the rest, the paper must speak for itself.

## CHANGE IN FORM.

We hope the change in the form of the paper is a pleasing surprise, and a departure which meets with the approval of every one of our

readers. We think it will be found far more convenient for handling and reading than the larger form one has been. By making its pages smaller in size the space has not been lessened, but it will be found to contain as much reading matter as before. Very few of the religious papers of to-day are issued in the larger form of eight pages. The quarto form is more popular and is regarded as more convenient in many respects. We trust all will find it so.

## CHANGE OF NAME.

It will be observed that the name or title of the paper is changed from THE MESSENGER to that of the REFORMED CHURCH MESSENGER. We need not give the reason for the change. All can readily divine it. It is not a new title, only a renewal of what it was a dozen of years ago. For good reasons, no doubt, it was changed then, and we trust better ones lead us to change it back again. We are *Reformed*, therefore our church paper should go forth as the *Reformed Church MESSENGER*.

## THE YEAR 1887.

It is past and gone, numbered with the years beyond the flood, as we say. It cannot, however, be said that it was a very remarkable one. It was not distinguished for its wars or any great revolutions on human society. Very few of its pages are stained with blood-shed or carnage, and yet its quiet flow in the present state of the world, is on many accounts as wonderful as it is remarkable. Human passions were as fierce as they ever were, and probably more so, which only needed a vent through which they might break forth with wild, maddening, demoniacal fury. But they were repressed, hemmed in, and so bridled by a superintending Providence, that the mystery of iniquity could work, toss and foam only in its own deep dark places.

Europe, which has been resting on a volcano for years, has been successful in keeping down its hidden fires. It is still peace, for which its millions, especially its poor, cannot be sufficiently thankful. France just the other day appointed a new president in the place of the old one, and there was little or no commotion on its streets. The war party was at a discount, and Ferry was left out, to introduce Carnot, a man of peace, the bearer of an honored and distinguished name. Prince Ferdinand ascended the throne of Bulgaria and sits there still, notwithstanding the growls of the great Bear. Russia understands the situation, and knows full well that Germany and Austria are so strongly enforced along their eastern borders, that for the present it would be perilous for her to commit a *casus belli*. England, always prepared for war, has an eye to her trade and commerce, understands her interests, and does not wish them to be disturbed by wars or rumors of wars. Even France, now



## From the Synods.

### CONTRIBUTORS.

(Elected by the Synods.)

United States: REV. C. S. GERHARD, Reading, Pa.

Pittsburgh: REV. D. B. LADY, Curllsville, Pa.

Potomac: REV. J. S. KIEFFER, D. D., Hagerstown, Md.

republican and free, has a large and intelligent element in her population that prefers to cultivate the arts of peace.

In the distant Orient all has been peaceful, and progressive. China has taken a step forward, and now invites American citizens to manage her financial affairs, so that she may build railroads, and develop her untold resources. Japan and Corea, smaller bodies, have not waited for her in her slow progress, and are struggling to be in the advance in the march of civilization.

Generally in this, our western world, peace, order, and good will prevailed throughout our borders, from ocean to ocean, and our progress in all directions challenges the pen of description in its details. The past year was almost a continuous series of commemorations, festivals and rejoicings in both Church and State. The Centennial of the Constitution at Philadelphia, was a great affair, eloquent in all respects, bringing home to the minds of the entire nation what God has done for us as a nation in casting our lines in pleasant places. As a people we have not deserved such favor. With what is good among us we have our sinks of iniquity, from whose sulphureous, mephitic fumes, the great and good God in heaven alone has preserved us.

With all this outward prosperity, there has been a corresponding peaceful advance in our churches, our schools, our colleges and other seminaries of learning. Literature, science, philosophy and theology have been cultivated with zeal and success, and American scholarship has come to command respect at home and abroad.

But why has God dealt so graciously with us as a people? Certainly not because we are better than other nations, more righteous than our neighbors; or because we have earned a claim upon His favor by our good works, all of which are "nothing worth." The answer to this question is to be referred back to the Divine will, and purpose. God manifestly wishes us to be a light, an example, and a blessing to ourselves as well as to other nations sitting in darkness and yearning for a better order of things. This the lesson of fruitful years of increasing traffic and expanding commerce.

Such years as the last, comparatively peaceful and quiet, have made in fact a large and generous contribution to the work of human progress, in which Christianity has reaped the greatest harvests. A decade or more of the same kind, for which we may hope and pray,

will be still more significant, justifying us weak vessels, in believing that the time is actually at hand when the lion shall lie down with the lamb and nations shall learn wars no more,—on earth peace, good will toward men.

### THE NEW YEAR.

Safely through another year  
God has brought us on our way.

The opening of a new year as well as the close of an old one calls for solemn thought and reflection. Time in its silent flight is carrying us all to our eternal destination beyond the dark sea. As we look over the crowds of voyagers, we see many of the young starting out happy, buoyant, expectant, as if nothing but clear skies and calm seas awaited them. Others are out in mid-ocean breasting winds and waves, pelted at times with fierce tempests and pitiless storms, but steering their vessels with unerring accuracy to the safe haven beyond; whilst others, with neither compass nor safe pilot, are driven hither and thither, going down into the yawning abyss of eternal death in great numbers. Further on, nearing the shore on the other side, may be seen a great multitude, happy and jubilant, who are ready to enter into their long hoped for possessions to be ever with the Lord; whilst in the heavenly hills above and beyond many and much greater multitudes await their arrival with outstretched arms, ready to receive them into their communion and fellowship.

Slightly changing the figure at the opening of this new year, we may regard ourselves as standing on a narrow neck of land, between two unbounded seas, or more literally, between two years, the old and the new. The view of the past as we look backwards is eminently realistic. When it was still new, it was clothed, to many at least, in the bright colors of romance; but as it grew older it lost much of its bright colorings, and it stands out now in distinct outlines as a naked reality. It was a period of joys and sorrows: to many the latter preponderated over the former; but to all it brings up to memory scenes and occasions, which now call forth gratitude to the great Author of our lives for His goodness and loving-kindness. We can still see Christ, the good Shepherd, as He led us about into green pastures and still waters; or as our chief Pilot standing on the vessel and rebuking the storms, as they passed over our heads and threatened to overwhelm us.

THE NEW YEAR, 1888.

But if the past has been engraven deep on the tablets of memory, the future, this new year of grace, is in a manner all unknown to us, and hence, as usual, our imaginations are excited and lend to our thoughts much that is bright, cheerful and encouraging. It is right that it should be so, for no greater wrong could be inflicted upon us than the revelation

of all the good or evil that is to befall us in the future. Very appropriately, therefore, we congratulate each other and wish each other a happy and safe journey through the year. These wishes, when they are not mere empty words, may assume the character of short, comprehensive prayers, which it would be unwise to say are never answered or realized.

To some extent, at least, it is time we may take a forecast of the year before us. Judging from the past we may judge of the future, for the one determines the other, and some of the laws that determine the course of history are known to the thoughtful and reflecting. We have outwardly peace on earth, and the booming of cannon and the clashing of swords in the field of battle are sounds that, for the present, are growing fainter as they recede into the mists of the past. We may, therefore, infer that the coming year will, in a general way, resemble its predecessor; that we will be permitted to sit under our own vines and fig trees; that we will be permitted to enjoy the blessings of providence and of grace; that to the poor the gospel will be preached; and that the kingdom of heaven, suffering violence, will be coming to us more and more.

But who knows what a day or an hour may bring forth? Before the end of the year the whole world may be in dire commotion. We walk by faith, not by sight, looking through a glass darkly.

The great solemnity of the season, however, requires us to employ one more figure. This present life of ours is truly a battle-field. The hosts of darkness are already in line—or, rather, in battle array. Christ, the great captain of salvation, has summoned His hosts also to meet the attack and to carry on the war into the enemy's country. The Christian Church is the "army with banners," and the trumpet, sounding longer and louder, calls for every one of us to obey the call and fight for the right, the true and the good. What is required of each of us, therefore, is to put on an armor, and endure hardness as good soldiers of Christ. Many of us may fall in the battle-field, but if we do, we shall only receive the crown of glory so much the sooner.

### CHRISTMAS AND EPIPHANY.

The festival of Epiphany was one of the earliest festivals established in the Christian Church after Easter and Pentecost, on the 6th of January. It commemorated the manifestation of Christ in the flesh, to the world at large, but more especially to the Gentile portion of it. His birth, the mysterious star in the East, the visit of the Magi, His baptism in the Jordan, His miracle at Cana, and other wonder works, were parts of one more general and central fact, His appearance here on earth in the flesh as the great light of the world. In the course of time, especially to the idealistic Greeks, the divine, super-

natural side of His character came to be too predominant, insomuch that His humanity was overlooked, or ignored, and by some ruled out altogether. Thus He became to a certain extent simply a divine apparition, a mere theophany, walking about here on earth under the semblance of a human being. This extravagant one-sidedness produced, as a natural result, a reactionary tendency, and Christmas, which had been observed by the particular congregation at Rome, from an early period, became more general, and in a comparatively short period came to be celebrated all over the Church, in the East as well as in the West. It was a salutary reaction. It laid emphasis on the humanity of Christ as a real human being, and being celebrated in close connection with Epiphany, it helped materially in bringing into prominent view the divine-human character of the Saviour which it has retained ever since.

What, however, more particularly does the Epiphany manifest? We might say it means the manifestation of Christ Himself. But, we ask, what does that mean? We say, in a word, that it was the revelation of the Son of God, equal with the Father, in our human flesh. To any person studying His life, it will appear most manifest that it was with Him the primary object of all His teachings and works to induce men to have faith in Him under this aspect. It would avail Him nothing, but rather expose Him to premature persecution, if He had gone about telling the people who and what He was. He left them to infer it—to find it out for themselves—from what He said and did. Hence, when Peter, towards the close of His ministry in Galilee, said emphatically that He was the Son of God, He congratulated him and rejoiced in spirit, telling him that such a great mystery could have been revealed to him only by the Father. He now, after His arduous labors in Galilee, had at least one true convert, and the foundation of the Church was laid, against which the gates of hell could never prevail.

In our realistic age, the tendency in an opposite direction from that of the old, speculative, idealistic mind of the Greeks is strongly prevalent, and seems to be growing stronger every day. Now it is the fashion to eulogize Christ as a man. Free thinkers, from Rousseau down to Renan, describe Him as the Ideal Man, in brighter colors and more eloquent language than most Christian writers. But does such a view of Christ imply true faith in Him? By no means. It carefully eliminates the chief matter, the divinity of Christ, upon which all true faith rests, and is in reality a denial of Christ Himself and of His great work in the world.

When, under a human form, we can see and believe from the heart that Christ is the Son of God, equal with the Father, we have made a great discovery, worth more to us than all the world, with its pearls



and diamonds, its riches and honors, its philosophy and science. In Him as the Son of God, I see as in a mirror abounding grace, plenteous redemption, and power to save my soul, and your soul, also, dear reader, and all the world besides. Happy, thrice happy, will every one of us be who can say during this Epiphany period: And here I fix my trust. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God.

## Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 907 Arch Street.

NOTES ON THE HEIDELBERG CATECHISM. By Rev. A. C. Whitmer, Lancaster, Pa. Pp. 323. \$1.00.

This is the third edition of this excellent work. The former editions were soon exhausted. Pastors and laymen found it a valuable aid in the study of the Catechism. When it was first published it was regarded as filling an important want and very suitable to place in the hands of catechumens, it having the text of the catechism with notes or explanations accompanying each question and answer. It should have a large sale still. It can be had of the author, Lancaster, Pa., and of the Reformed Church Publication House, 907 Arch street, Phila. Cash must accompany all orders.

CONFIRMATION: A Tract for Catechumens. By Rev. A. C. Whitmer, Lancaster, Pa. Pp 43. 8 cts. per copy; 12 copies, postpaid, 75 cts.

This little tract, like the *Notes on the Heidelberg Catechism*, by the same author, has reached a large and encouraging sale. The fifth thousand is now offered to pastors. A neat certificate of confirmation is to be found in the front part of it which adds to its value. It should be in the hands of those preparing for confirmation. To be had of the author, Lancaster, Pa., and of the Reformed Church Publication House, 907 Arch street, Phila. Cash must accompany all orders.

LIPPINCOTT'S MONTHLY MAGAZINE. A Popular Journal of General Literature. The January number, now ready, contains:—Check and Counter-Check, a novel, Brander Matthews and George H. Jessop; The Browning Craze, Edgar Fawcett; Holyrood, a poem, Clinton Scollard; The Preferences of our Opera-Singers, Charles E. L. Wingate; Irish Ivy, a poem, John James Piatt; With Gauge and Swallow, II. An Unlawful Honor, Albion W. Tourgee; The Price, a poem, Carlotta Perry; Reminiscences, W. H. Furness; Lucifer, a poem, Nora Perry; The Grand Duke's Rubies, a story, Edgar Saltus; To My Rives in the Glass, a sonnet, Amelie Rives; Our Monthly Gossip; and Book-Talk.

THE ATLANTIC MONTHLY for January contains—Yone Santo. A Child of Japan. I-IV., E. H. House; Unpublished Letters of Franklin to Strahan, S. G. W. Benjamin; Judson's Remorse, Lillie Chace Wyman; The Lost Earl, J. T. Trowbridge; The Golden Hesperides, Charles Dudley Warner; The Second Son, XLIII.-XLV., M. O. W. Oliphant and T. B. Aldrich; Constantinople, Theodore Child; A Liberal Education, Edward J. Lowell; The Secret, James Russell Lowell; The Despot of Broomsedge Cove. I., II., Charles Egbert Craddock; On Whittier's Eightieth Birthday, Frances L. Mace; The History of Children's Books, C. M. Hewins; Monadnock in Autumn, Edna Dean Proctor; After "Our Hundred Days," Oliver Wendell Holmes; Howell's Modern Italian Poets; Scudder's Men and Let-

ters; The Contributors' Club; Books of the Month.

POPULAR SCIENCE MONTHLY. Edited by W. J. Youmans. Contents for January—Governmental Interference with Production and Distribution, Economic Disturbance Series, No. VII., by Hon. David A. Wells, LL.D., D.C.L., etc.; Evolution and Religious Thought, by Prof. Joseph Le Conte; Glimpses of Life Along a Coral Reef, by Francis H. Herrick, illustrated; The Psychology of Joking, by J. Hughlings Jackson, M.D.; Railroads and Trade-Centers, by Appleton Morgan; Race and Language, by Horatio Hale; Science and the Bishops, by Professor T. H. Huxley, F.R.S.; The Outcome of the Granger Movement, by C. W. Pierson; Climate of the Lake Region, by Bela Hubbard, illustrated; English Phonology, by Theodore H. Kellogg, M.D.; The Monkeys of Dutch Guiana, by August Kappler; Sketch of Cleveland Abbe, with portrait; Editor's Table—International Copyright; Literary Notices; Popular Miscellany; Notes.

Published by D. Appleton & Co., 1, 3 & 5 Bond street, New York.

The second number of THE WOMAN'S WORLD appears before us and looks quite like an old friend. Good as was the first number the second is better. The leading article is on "Mary Anderson in the Winter's Tale." A paper on "The Fallacy of the Superiority of Man" follows. "A Treatise on Hoops" comes next. George Fleming's serial story, "The Truth About Clement Ker," is continued. Mr. Wilde's Literary and other notes are very full and interesting particularly when he discusses some of the brutal mandates of fashion. A paper on "Japanese Art Wares" brings this interesting number to a close.

Cassell & Co., Limited, 35 cents a number; \$3.50 a year in advance.

THE MAGAZINE OF AMERICAN HISTORY opens its nineteenth volume with a wonderfully interesting January number. "Thur- low Weed's Home in New York City," is from the ready pen of the editor of the magazine. The second contribution to the number, "Canada: Reciprocity or Commercial Union," by Dr. Prosper Bender, is calculated to attract wide popular attention. "Samuel Carpenter, the elder, 1649-1714," by Wharton Dickinson, touches upon an early period of Pennsylvania history of unique importance. "General Andrew Jackson's Account of the Battle of Horseshoe, in 1814," never before published, is a most welcome contribution from Gen. Marcus J. Wright. "The Discovery of Yucatan" is a charmingly written sketch, by Alice D. Le Plongeon. "The Historical Sketch of Christ Church, New York City," an able and authoritative paper, is by William J. Davies, and others follow.

Price \$5.00 a year. 743 Broadway, New York City.

The January QUIVER keeps well up to the promise of the December number. It has not a page in it that its readers would call dull. It has plenty of religious articles, but it has plenty of poetry and fiction, at the same time, and tales of travel and adventure, and an endless variety of pictures.

Cassell & Co., New York, 15 cents a number, \$1.50 a year in advance.

THE MAGAZINE OF ART for January is a fine number. The frontispiece is a photogravure of Delaplanche's Statue of Music. The opening paper is devoted to the consideration of the "Forest of Fontainebleau in Winter." The subject of the "Progress of English Art" is discussed by Claude Phillips, and we have the second paper on "Studies in English Costume." A full-page engraving is devoted to that old painting, by John Van Eyck, "John Arnolfini of Lucca and his wife." The

new editor of the Magazine, M. H. Spielmann, contributes a readable paper on "Glimpses of artist life," showing how art studies are pursued in London. The Boy of Egremont furnishes the subject of this month's chapter on the "Romance of art series." A review of W. P. Frith's autobiography is given, and is followed by a copious supply of notes.

Cassell & Co., Limited, 35 cents a number, \$3.50 a year in advance.

HARPER'S MAGAZINE for January contains—"The Shepherds said one to another, Let us now go even unto Bethlehem." Frontispiece. From the Painting by John Lafarge in the Church of the Incarnation, New York. The Adoration of the Magi, Henry Van Dyke, D.D., with seven illustrations; The Italian Chamber of Deputies, J. S. Farrer, with twenty portraits; Pere Dagobert, a Poem, M. E. M. Davis; Virginia of Virginia, a Story, Amelie Rives, with six illustrations by A. B. Frost; From Day to Day, a Poem, Nora Perry; Modern French Sculpture, Theodore Child, with twelve illustrations; The City of Savannah, Georgia, I. W. Avery, with twelve illustrations by Fenn, Graham, Hawley, Schell, and Hogan; The Tariff ("For Revenue Only"), Henry Watterston; In Far Lochaber, a Novel, part I., William Black; The Share of America in Westminster Abbey, Archdeacon Farrar, with eight illustrations; The March of Progress, with a full-page illustration by Du Maurier; Editor's Easy Chair; Editor's Study; Monthly Record of Current Events; Editor's Drawer.

LITTELL'S LIVING AGE. The number for December 31st contains—Hannah More, Grey Fur, Mrs. Craik, Doris, Heine's Visit to London, Juana Alvarez, Flamingoes at Home, Elephants, Poetry and Miscellany. Title and Index to Volume CLXXV.

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## Poetry.

JANUARY.

MARY ROWLES.

Through frosty skies the glittering stars  
look down  
On lands that lie in dreamless winter  
sleep;  
Wrapped in a wealth of snow-flakes soft  
and deep.  
The trees seem taller and more stately  
grown  
In the white splendor of their transient  
crown.  
Unvisited the hills their secrets keep,  
And over all—hill, dale, and mountain  
steep—  
One vast, pure veil of loveliness is thrown.  
A world of snow and silence, and beneath  
The Past and Future, resting side by  
side;  
But soon new power shall stir in blade  
and frond,  
There shall be gladness after seeming  
death,  
The advent of the springtime, far and  
wide,  
And all the bliss of summer life be-  
yond!

## Personal.

Mr. George Muller, of Bristol, England, is now engaged upon his fifteenth evangelical tour, recently commencing his labors in New Zealand.

A choice and, as it is considered, very accurate bust of Thomas Aquinas has been completed by the eminent Roman sculptor Aureli, and is exhibited privately at his studio.

The National Committee of the Prohibition Party met in Chicago, November 30, and elected Samuel Dickie of Albion, Mich., as chairman of the Committee, to succeed the late John B. Finch.

In the spring the Duc d'Orleans, eldest son of the Comte de Paris, who is now at Sandhurst, is to leave England for New York, on a tour round the world, which is to include visits to Japan, China and India.

The ministerial jubilee of the Rev. Horatius Bonar, D.D., which was to have been celebrated during November, was postponed on account of his indisposition till March, 1888. Dr. Bonar has been confined to his bed for some time past.

Joseph Hoffman, the celebrated boy pianist, is giving concerts in this country, and has proved to be all that his managers claimed for him. He is ten years old, and his performances are wonderful. He is a thorough boy, fond of play, and precocious only in regard to music.

Miss Skerrett, who used to be Queen Victoria's private secretary, lately died at the age of ninety-five years. She was an accomplished linguist and a student so indefatigable that at the time of her death she was studying Icelandic to be able better to understand the Sagas.

Mr. P. Y. Sheshadri, son of the well-known missionary, Narayan Sheshadri, has gained his diploma as a member of the Royal Agricultural College and has also been elected a fellow of the Chemical Society of London. He has been highly recommended to the government of India.

The notices of the eightieth birthday of John G. Whittier, which have appeared especially in the New England press, amount to a tribute to the venerable and venerated poet of no small significance. Last Saturday's issue of the *Advertiser*, of Boston, was a Whittier number of remarkable merit.

On the recent seventieth anniversary of his birthday, Professor Mommsen received an address of congratulation signed by over four hundred names of eminent literary, political and other men residing in every quarter of the globe. Americans were well represented on the list, Professor Mommsen having a considerable acquaintance here.

## Science and Art.

Scientists are looking forward to the coming phonograph as the sensation of the year 1888.

A solution composed of alum, 2 pounds; water, 60 pounds; blue vitriol, 2 pounds; gelatine, 1 pound; acetate of lead, ½ pound, thoroughly mixed, will prevent mildew from affecting wood, clothing, fabrics, etc.

According to the *Industrial Journal* "iron pipe" is now made from wood-pulp—that is, a tubing is made from wood pulp that has many advantages over iron for gas and water pipes. It is said to be susceptible only to the destructive action of fluoric acid.

The supply of red cedar used in the manufacture of lead pencils is derived from the swamps of Cedar Key, in Florida. The product of mills there is shipped not only to Northern but to European factories, and the industry gives employment to a great number of operatives. The wood also yields a valuable oil and the sawdust is distilled and the oil extracted.

With the aid of science even the desert of the Sahara is becoming inhabitable and colonization is encouraged. The Lower Sahara is an immense basin of artesian waters, and the French are forming fresh oases with skill and success, so that the number of cultivated tracts is increasing rapidly. After a period of thirty years forty-three oases have 13,000 inhabitants, 120,000 trees between one and seven years old, and 100,000 fruit trees.

Euston Station, in London, England, is lighted by a new light which is believed to possess many advantages. Ordinary coal gas, mixed in about the proportion of one to eight of common air, is supplied under the usual gas-service pressure to burners over which are placed caps of platinum wire gauze. The mixture, when lighted, burns without flame around the cap, which is raised to a brilliant white heat by the combustion. The light is perfectly steady, there being no flame, and is not affected by wind or rain. More than twice as much light, it is said, is obtained, with a given consumption of gas, as by the old system. Twenty burners replace fifty of the old kind, and light a platform 900 feet in length.

## Items of Interest.

California has 20,000,000 pounds of Malaga grapes for raisins this year, against 13,000,000 pounds last year.

There are now in use on American railroads 26,415 locomotives, 19,252 passenger coaches, 6,325 baggage cars, 845,914 freight cars. Their value is estimated at \$700,000,000.

Japan, according to the new census, has a population of 38,500,000, or about the same as that of the United States in 1870. In area Japan is about three times the size of Pennsylvania.

It is a significant fact that the highest tax paid, under our present tariff, upon woolen goods, is paid upon the lowest and cheapest grades. Woolen cloths valued at not more than eighty cents per pound pay the extraordinary tax of 91.95 per cent.

There are four great accumulated masses of gold in the world—\$282,000,000 in the United States treasury, \$237,000,000 in the National Bank of France, \$107,000,000 in the National Bank of Germany, and \$100,000,000 in the Bank of England.

Sweet potatoes, like the white, were found growing here when Columbus came and they were among the presents he carried to Queen Isabella. They were known in Europe before the white potato, and it is to these that Shakspeare and other early English writers refer when they speak of potatoes.

Over a million dollars a year is spent by the American people for chewing gum, and in one gum factory in Brooklyn \$400,000 is invested. The secret processes of manufacture are guarded with extreme jealousy. The chief article in the composition is the chicle, a spongy exudation of a Mexican tree.

Henry's Lake, among the Rockies in Nevada has two floating Islands. One of them is about 300 feet in diameter. A willow thicket thrives in the center, interspersed with small aspens and dwarfed pines. These little trees catch the wind and it is wafted about the lake, which has an area of about forty square miles.

A missionary in Africa was astonished while walking in a wood to hear a clock strike, though no human habitation was within miles of the place. He discovered that the noise proceeded from a bird known as the clock-bird and called by the Spanish the Campanero. The bird gives a note every few minutes which is identical with the sound of a striking clock.

## Farm and Garden.

A few bruised apples in a barrel may spoil the whole before the Winter is over.

Many a farmer pays out large sums for fertilizers, while he allows his own barnyard to run to waste. Poor policy.

A remarkable variety of asparagus discovered in Russia, is described as having stalks as thick as a man's wrist, with a height of six feet.

The fit of the collar and harness has much to do with the amount of work a horse can perform in a day. Ill-fitting collars cause sores and galls.

One egg a week will pay for the support of a hen. As the first egg must be deducted for expenses, consequently the hen that lays three eggs a week produces twice as much profit as the hen that lays two eggs.

It is said that 1000 sheep run on a piece of ground one year will make the soil capable of yielding grain enough over and above the capacity of the soil without the sheep manure to support 1035 sheep an entire year.

The seed of sorghum cane should be more extensively used. It may be ground or fed whole, if well cleaned. For poultry it is excellent, and as the yield of seed is from fifteen to twenty-five bushels per acre, it is really a very valuable portion of the crop.

Ducks are not good winter layers, but they begin very early in the season, usually in February, laying their eggs early in the morning. They should not be kept too fat. Boiled potatoes or turnips, with plenty of grass, make excellent food for them at this season.

There is no reason why farmers should receive less than the regular prices for any kind of produce. If they will ship articles in good condition, and allow nothing to leave the farm except that of the best quality, they can always find a ready sale for all classes of produce.

For a horse that is weak in the knees, rub the limbs briskly with a woollen cloth, then bathe with salt and water, wipe dry, and apply a mixture of one pint of alcohol and one drachm of tincture of spanish fly, rubbing in a tablespoonful twice a day with the hand. Let the horse run in a loose stall deeply littered with sawdust or on an earth floor.

## Hints and Recipes.

It is a common belief that bread and milk is an ideal food for weak stomachs. Recent experiments have shown that there are very few foods so unsuited when the digestive power of that organ is weak.

No more bright, staring colors are seen in carpets, and it is likely to be a very long time before they are again fashionable. The newest color is called old English red, and is something between terra cotta and crushed strawberry. It is taken from the red in old tapestry and comes generally in two or three tones, the ground being of the lightest.—*Detroit Tribune*.

If a child who has been exposed to some contagious disease passes the longest time mentioned below, it will, with very few exceptions, escape the disease.

Scarlet fever, 12 hours to 7 days.

Measles, 9 to 12 days.

Small-pox, 12 to 14 days.

Chicken-pox, 8 to 17 days.

Diphtheria, 2 to 8 days.

Whooping-cough, 4 to 14 days.

Mumps, 8 to 22 days.

In most cases the sooner the disease is developed, the severer will be the type of the attack.—*Babyhood*.

## Marriages.

On the 15th ult., by the Rev. John W. Pontius, Paul F. Greaser, of Huston township, Blair county, Pa., to Eleonora Mehrwein, of Alexandria, Pa.,

December 20, 1887, at the residence of and by Rev. A. A. Black, Mr. Daniel J. Acker, Erie, Pa., to Miss Lenny Straw, Venango, Pa.

## Deaths.

Obituaries to be inserted must be no longer than two hundred and fifty words.

DIED.—At his residence, near Yellow Springs, Frederick county, Md., on December 14th, 1887, Elder Charles Fout, aged 70 years, 3 months and 27 days.

Father Fout was a native of Hesse Darmstadt, Germany, but came to this country when a young man and spent the greater part of his life in Frederick county, Md. He was a consistent and faithful member of Zion's Reformed church of the Glade charge, and for a number of years an elder of the same. A man full of faith and devoted to his church, he was always at his post unless providentially hindered. He was liberal, according to his ability, in his support of the church and other benevolent objects. Industrious, frugal, and withal, strictly upright and honorable in his dealings with his fellow men, he had acquired for himself and companion a comfortable home. His illness, pronounced softening of the brain, was very severe, but his sufferings were soon over, as it terminated fatally in about ten days. He leaves an aged widow and six children—three sons and three daughters. The widow also came from Germany when young. Father Fout's funeral occurred on the 16th ult., at Zion's Reformed church, in the presence of a large congregation, his pastor preaching from 1 Thess. 4: 13, 14. His body rests in the cemetery adjoining the church. S. M. H.

*Christian World* please copy.



## Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such Items of News as will be of interest to the Church.

### CHRISTMAS TIDINGS.

*Philadelphia, Pa.—Christ.* The congregation, with the Sunday-school, held appropriate services on Christmas morning, using "The Order of Worship for Christmas." On Tuesday evening following, the Sunday-school held another service, at which time a surprise for the children was given in the way of a transparency upon which was pictured the several scenes in the birth of the Christ-Child. The usual treat was given to the school.

*Lebanon, Pa.—St. John's.* The children's Christmas festival at St. John's church on Christmas Eve was of the usually interesting character. The decorations of the church were neatly done, reflecting great credit upon the committee having the matter in charge. The songs and carols were of the devotional kind that come to us from former ages. The customary offering was made for Bethany Orphan's Home which amounted to nearly \$50.

The people of St. John's made this an extraordinarily joyful season for their pastor and his wife. The Society of Church Work presented them with two large, handsome, costly, bronze vases, a much-wished for gift, and the congregation as a whole, an envelope containing over a hundred dollars in ready cash. In consideration of the fact that valuable presentations at the parsonage have been of frequent occurrence throughout the year, these Christmas remembrances argue an admirable spirit of generosity prevailing in the congregation, and be it known that whosoever lot it may be to minister to this people may expect to find most pleasant and gratifying associations.

*First.* Rev. F. W. Kremer, D.D., pastor. The First Reformed Sunday-schools assembled at 10 o'clock on Christmas morning, as is their custom, and entered the church in regular order from the Sunday-school rooms. A large congregation was present. The services in the church consisted of an exercise of music, questions, anthems and recitations prepared by the pastor, for each department. Short addresses were made by the pastor and the superintendent, J. L. Lemberger. A collection was lifted for Bethany Orphans' Home, and 650 gifts of choice confectionery, oranges and other fruits were distributed. Everybody was delighted. The church was magnificently festooned with laurel. The singing of both departments was charming and the recitation by the five young gentlemen, "Memory and the Shepherds," was very modestly and well rendered. There was evidence of a good, substantial work among the people of the First Reformed Sunday-schools.

*St. Mark's.* Rev. O. P. Steckel, pastor. The Christmas festival of the St. Mark's Reformed Sunday-school was celebrated on Christmas morning. The chapel had been beautifully decorated. The programme by Miss Emma Pitt was satisfactorily rendered by the school. A collection amounting to \$21.04 was lifted for Bethany Orphans' Home. The superintendent, A. H. Miller, made a few appropriate remarks. St. Mark's Sunday-school has a membership of about 350, which is large, when we take into consideration the short time since its organization.—*Courier.*

*Lancaster, Pa.—St. Paul's.* A large congregation was present in the morning to hear the pastor, Rev. J. W. Meminger, preach a very able sermon upon the subject of the "Wonderful Name," taken from the prophecy of Isaiah. The decorations were confined to the chancel

and pulpit. In the evening the Sunday-school held its usual Christmas anniversary.

Promptly at the hour of opening the Sunday-school filed into the room in two columns, singing one of their favorite hymns. An interesting programme was rendered.

Just before the distribution of gifts, Mr. D. C. Haverstick, in an appropriate little address presented Rev. Meminger, on behalf of members and friends of the congregation and Sunday-school, with a beautiful gold watch, to which the reverend gentleman responded in his usual happy style. Many of the teachers were also handsomely remembered by their scholars. Each teacher and scholar was presented with a box of candy. A collection was lifted for the benefit of the Womelsdorf Orphans' Home, and amounted to about \$30.

*St. John's (German).*—Rev. J. Kuelling, D.D., pastor. The decorations at St. John's Reformed church consisted simply of two large handsomely trimmed Christmas trees, one on each side of the chancel. The services were appropriate to the occasion, and at the Sunday-school exercises on Sunday evening, the children were given boxes of candies, while the teachers gave their pupils special prizes.

*St. Luke's.*—Rev. Wm. F. Lichliter, pastor. The decoration of the church was never more tasteful. On the altar were vases of cut flowers, a cross trimmed with holly, while holly branches decked the reading desk and pulpit; at the point of the arch of the recess was a star, and beneath the words, "Thou shalt call His Name Jesus;" and on the left of the chancel, stood a tree of spruce pine which presented a pleasing effect when the candles were lighted by two of the scholars. The scholars entered heartily into the singing of the hymns and carols, and some of them rendered well chosen recitations. Each scholar received gifts from the school, and the pastor was most kindly remembered in the gift of a well filled purse.

*First.*—The usual 6 o'clock, A. M., service was held in the First church, conducted by the pastor, Rev. J. M. Titzel, D.D., on Christmas Day. The choir was assisted by members of other church choirs of the city, under the leadership of Prof. Hiram Stamm. The instrumental music was greatly augmented by the Cecilian orchestra of sixteen pieces, the music rendered being without a doubt the finest heard in their church for years. The decorations were most tasteful, the principal feature being a set of electric lights placed in the dome back of the pulpit, obscured from the audience by drapery, throwing rays of light down upon a crown of gold, resting on an immense cross, having a beautiful effect. A large cross and anchor covered with moss and cut flowers added to the numerous and artistically arranged festoons around the altar. In the evening the Sunday-school Christmas festival was held, the collection being devoted to the orphans' home at Womelsdorf, Pa.

*Pottsville, Pa.—Trinity.* Rev. A. R. Bartholomew, pastor. The early service at Trinity Reformed church was a prelude to the festival with the Sunday school in the evening. The pastor preached a short sermon. At night the church could not accommodate the people, notwithstanding the crowded gallery and aisles many were turned away. The singing by the school was excellent. One of the principal features of the programme was the Christmas story, a recitation and hymn by 24 little girls. The collection for Bethany Orphans' Home will amount to \$45. The whole school received candies. The report of the secretary for the year was read. Average attendance, 182; collections, \$283.82. A very pretty arch

with door ways, bearing the inscription, "Glory to God in the highest," stood in the chancel. A few friends and members gave the pastor an ebony case clock as a Christmas present.

*Myerstown, Pa.*—Rev. G. Wolf, D.D., pastor. The Christmas festival of the Reformed Sunday-school, held in their church on Sunday (Christmas) evening, attracted a large audience. The pulpit and chancel were tastefully decorated with greens before the altar. The beautiful gifts were piled in the style of a pyramid, surmounted with oranges. The exercises were conducted by Rev. David Wolf, assisted by Prof. Hemperly. A beautiful programme had been selected, which was well rendered. The singing was one of the features and was very enjoyable. A poem by Washington Irving was read. The Infant school was well trained. The Bible questions asked were answered promptly, and showed what little children at the age of 6 to 10 years learned in Sunday-school. The gift given to each one was a box of candy and an orange.—*Lebanon Courier.*

*Gettysburg, Pa.*—Rev. T. J. Barkley, pastor. Rarely, if ever, was so large an audience assembled in the Reformed church as that on Sunday evening to witness the Christmas services. Two large trees, beautifully trimmed, stood on either side of the chancel, while the front of the pulpit and the entablature in the rear had very tasteful decorations of festoons, a star and bell in evergreen. The service used, published by Miss Emma Pitt, consisted of scripture readings, charming solos and choruses and appropriate recitations, all of which were well rendered. Rev. Barkley conducted the exercises and delivered an address. A pretty box of candy for each member closed the evening's exercises.—*Compiler.*

*Easton, Pa.—Third Street.* Rev. H. M. Kieffer, pastor. The usual early Christmas morning service was held at six o'clock, and was very largely attended. The Sunday-schools held their festival at 10.30 o'clock, the attendance being larger than ever before. An evening "Service of Praise" was greatly enjoyed by a large audience of quite 800 persons, many being unable to find sitting room. The congregation lately gave nearly \$600 to various benevolent objects—Foreign Missions, Home Missions, Bethany Orphans' Home and the Society of Relief. Pastor and people are greatly encouraged.

*Waynesboro, Pa.—Trinity.* At the Christmas festival service held on Sunday evening the pastor, Rev. F. F. Bahner, and his wife received from the members of the church large and finely executed crayon portraits of themselves. The pastor also received a copy of Mr. Hoke's "The Great Invasion," and a volume of "Popular Lectures on Theology," by the late Dr. Hodge, of Princeton. The pastor and his family highly appreciate these tokens of affection and regard on the part of their people. The pastor preached Christmas sermons in Waynesboro and at Quincy on Sunday. At Salem, the repairs to the church not yet being completed, the festival service was held in the neighboring school house. The attendance at all these services was large and the offerings of the people were received for the cause of the orphans of the church.—*Valley Spirit.*

*St. Thomas, Pa.*—The Reformed Sunday-school and congregation of St. Thomas held their Christmas festival on Saturday evening. The order of services prepared by the Publication Board of the church was used. Superintendent J. C. Deatrich conducted the services. Rev. J. A. Wickert, pastor, delivered the address. The decorations were elaborate and the audience was large and attentive. The children of the school and church were treated to candy, fruit, etc. On Friday evening the congregation tendered Pastor

Wickert a donation party. Elder J. C. Deatrich made the presentation speech and Rev. Wickert fittingly responded. It was a surprise to them.—*Valley Spirit.*

*Chambersburg Pa.—Zion's.* There were two distinctive Christmas services in Zion's Reformed church Sunday. The first, at half-past six o'clock in the morning, attracted a large audience. The programme included Novello's "Adeste Fideles," Mozart's "Gloria in Excelsis" from the Twelfth Mass, Dielman's "Christmas Hymn," Lambillotte's "Christmas Hymn," the Canticle and other music. Hatnick's orchestra assisted the large choir and the pipe organ and the rendition of this magnificent Christmas music has never been surpassed here. At four o'clock in the afternoon the Children's Service was held. It consisted of responsive readings, Christmas songs and addresses by Mr. William Dice and by Rev. G. W. Aughinbaugh, D.D., President of Mercersburg College. A feature of this service was the singing by little Maggie Evans, a daughter of Mr. C. E. Evans, of East Washington street. At the close of the service candy was distributed to the scholars.

*Hagerstown, Md.—Zion's Church.* At Hagerstown, Md., in Zion Reformed Church, of which Rev. Dr. J. Spangler Kieffer is pastor, the services in celebration of Christmas were of the usual character. No departure from the usual way was deemed necessary in consequence of Christmas coming on Sunday, because here the festival has always been celebrated with services, and not with entertainments. A large congregation was present at the early morning service, at 5:30 o'clock, A. M. The service for the Sunday-School took the place of the regular Sunday morning service at 10:30 o'clock, A. M. The church was completely filled by the large Sunday-School and the members of the congregation worshipping together. The children sang their carols beautifully, and received their gifts. The pastor spoke from the text, "Thanks be unto God for His unspeakable gift." There was no evening service; but, as usual, the remainder of the day was given up to the family and the home. In connection with these festivities many beautiful gifts were quietly given and received; among them a beautiful and valuable gold watch from the ladies of the congregation to the pastor's wife; only one out of many evidences of the regard of a kind and affectionate people. The Sunday-school of this church, under its faithful superintendent, Mr. W. H. McCardell, is in a flourishing condition. Specially worthy of mention, as doing efficient service, is the Infant schools under the management of Messrs. Rowland, Hurley and Hammond.

*Abilene, Kansas.*—Rev. T. F. Stauffer, Pastor. The festival of the Nativity was duly observed in both of the congregations belonging to this charge. On Christmas eve the services were held at Enterprise, on Christmas night at Abilene. Large congregations were present. The churches were beautifully decorated with evergreens and flowering plants, and Christmas trees—rarities in this western section—well laden with beautiful gifts graced the front part of the churches. The members of the church and the scholars of the schools exchanged numerous handsome and appropriate gifts. The school of Abilene now has over a hundred and twenty scholars. The music of the occasion was excellent; the recitations and scripture readings were well rendered. The Rev. A. S. Weber, of Wichita, was present, preaching in the morning and addressing the school at night. Pastor Stauffer's work is progressing finely in this mission, and he and his people are to be sincerely congratulated upon the excellent record they have made for themselves in their service and in the offerings for the orphans this Christmas.

*Middletown, Md.*—Rev. T. F. Hoffmeier,



pastor. The Reformed Sunday-School and congregation at Middletown, Md., spent a very pleasant Christmas. The Sunday-School service was held on Saturday evening. The church was more beautifully decorated than ever before, while two large trees stood, one on each side of the pulpit. Gifts were given to every scholar in both departments of the school. The school also made an offering to the Orphans' Home. The services were of an interesting character. An early service, the first in the history of the congregation, was held at 6 o'clock Christmas morning. At the regular morning service Mr. Lloyd E. Coblenz, of the Theological Seminary (a member of the congregation), preached a good sermon. In the evening the pastor preached. Thus in all, four services were held.

*Pleasant Unity, Pa.*—Rev. E. H. Dieffenbacher, pastor. Services were held in each of the three congregations of the Pleasant Unity charge on Christmas. In the morning at St. Paul's, in the afternoon at St. Luke's, and in the evening at Emmanuel's, in Youngstown. The pastor was present at each service. The order of worship was used morning and afternoon, in which the congregations and Sunday schools took part in this really edifying service. The order of worship for the Youngstown Sunday-school was improvised for the occasion. The church was decorated and the scholars received the usual treat. All the services were well attended. The offerings were for benevolent purposes.

*Mt. Pleasant, Pa.*—St. Peter's Reformed Sunday-school, Mt. Pleasant, Pa., Rev. C. R. Ferner, pastor, held its Christmas service on Sunday evening. The exercises consisted of music, recitations and speeches, all of which were most beautifully and artistically rendered. The audience was large and all seemed to enjoy the exercises of the evening. The usual Christmas treat was distributed at the close of the Sunday-school in the morning. The offerings of the occasion amounted to \$31.20, added to this \$3.80 taken up in St. John's congregation on the same day, makes \$35 applied to the St. Paul's Orphans' Home, Butler, Pa.

*Greencastle, Pa.*—Rev. C. Cort, pastor. For 27 years the Reformed church Sunday-school at Greencastle, has annually celebrated the festival of the nativity. This year was no exception. Indeed it was the general opinion that the school surpassed its previous efforts on Christmas Eve last, in the way of tasteful decorations and successful celebration in general. The younger scholars and members of the infant department sang many Christmas hymns and chorals with fine effect, and acquitted themselves well in recitations. A beautiful Christmas tree stood at the side of the chancel, bespangled with golden stars, crosses, angels, etc. The star of Bethlehem was represented and 7 girls rang and sang Christmas Bells. The pastor and Rev. Klinefelter of the Lutheran church made addresses upon the importance and significance of Christmas celebrations. A collection was lifted for the Orphans' Home at Womelsdorf. Beautiful chromo boxes well filled with choice candies, together with oranges, apples, etc., were presented to each member of the school, numbering 150 in all. Evergreen festoons of all descriptions, were used in the decorations which were greatly admired by all that saw them. To those at the organ, taking principal parts in the singing and rendering cornet accompaniment are to be given credit for the success of this Christmas festival of 1887.

*Middleburg, Pa.*—Christmas was also observed by this other Sunday-school and congregation of the Greencastle charge. 140 boxes of choice candies and a like number of excellent oranges, etc., were distributed to teachers and scholars on Christmas Eve. Under the efficient super-

intendency of P. N. Bumbaugh and Frank Myers aided by Secretary D. S. Barnhart and faithful helpers the school presents a good record for 1887. It was kept open all the year with an average attendance of 86 members—\$89 were raised, one-half of which remains in the treasury for benevolent purposes.

*Akron, O.*—Rev. J. B. Shontz, pastor. The celebration of Christmas took place on Sunday evening. A service interspersed with recitations of an appropriate character was used. The singing was the finest in the history of the Congregation. Two trees, a large white cross with a green vine around it, and a profusion of cut lilies at the foot resting on a transparent pedestal having the inscription, "Christ the True Light," were among the decorations.

*Willow Street Charge, Pa.*—Rev. D. W. Gerhard, pastor. At Salem or Heller's church the Christmas festival was held on Christmas Eve. The church was beautifully decorated with evergreen, suitable sentences being placed in prominent places. A service entitled Songs of Adoration was used and well rendered. The Superintendent, Theodore H. Stauffer read the annual report from which it appeared that 144 persons were connected with the school during the past season. Many recitations were given and an address was made by the pastor, Rev. D. W. Gerhard. The service was very much enjoyed by the congregation present.

At Willow Street the eleven year old Reformed congregation held its first Christmas service with the members of the Sunday-school on Christmas evening. In the morning the new pastor, Rev. D. W. Gerhard preached his introductory sermon; in the evening he made an address, and a number of recitations were delivered by members of the school and the Superintendent, Mr. George Plantholl also delivered an address. The occasion was one full of interest to the large congregation that was present.

*Greensburg, Pa.*—Second. The Christmas season was a time of refreshing for the Second church. Some evening meetings were held during the week. Saturday was graced with a preparatory service. On Christmas morning the holy sacrament was administered. We were assisted in this delightful service by Revs. and Profs. N. C. Schafer and Lucian Cort, the former preaching a highly instructive and enjoyable sermon on the occasion. Eighteen were received into church fellowship; ten by confirmation, and eight by certificate. The pastor, Rev. S. B. Mase, is hopeful and happy in his new field of labor.

*Lenhartsville, Pa.*—The Sunday-schools of the different congregations of this charge, Rev. B. Weiss, pastor, celebrated Christmas festivals, and enjoyed the services connected therewith very much. Young and old were no doubt greatly benefited and spiritually enriched. The orphans were not forgotten, and the people are learning more and more that Christmas can be enjoyed rightly only, when they give gifts unto the Lord's poor and needy. The pastor also was not forgotten. The Blandon congregation sent him a Christmas present, evening before Christmas, amounting to \$26.75, for which they have his thanks.

*Elizabethtown, Pa.*—The Christmas services of Christ Reformed church and Sunday-school were of an interesting and profitable kind this year. In the morning the Sunday school attended church and the pastor preached an appropriate sermon on "The Wholesome Effects of the Birth of Christ upon Humanity." The church was tastefully decorated. The Christmas services proper took place, however, in the evening when the "Order of Worship for Christmas" was used with the best effect, as a large congregation clearly showed. The birth of Christ as visited by the shepherds,

was shown by a transparency. The children and members of the Sunday-school were favored with the usual gift of choice candy. The pastor and his wife each received a handsome gift of money, and \$16.75 were contributed to the Orphans' Home at Womelsdorf, Pa.

*New Bloomfield, Pa.*—Rev. W. R. H. Deatrick, pastor. The Christmas festival was kept, in a becoming manner, in all the congregations of the New Bloomfield charge. At New Bloomfield and Newport on Christmas Eve, and at St. John's on Christmas afternoon at 2 o'clock. Elder F. M. McKeehan had charge of the service at New Bloomfield, and the pastor at Newport and St. John's. In all of the churches the decorations were elaborate and beautiful. The attendance was large in all the churches, and the occasion was indeed joyous.

## CHURCH NEWS.

### PENNSYLVANIA.

*Bedford.*—On December 5th, Juniata Classis dissolved the relation existing between the charge and its present pastor, and dismissed the latter to Lancaster Classis. Action to take effect February 1st. On the 11th the congregation elected to the pastorate Rev. R. L. Gerhart, Kansas City. On the 14th the congregation "surprised" pastor and family, coming with bright faces, kind words and tangible expressions of their love, and remaining to spend a pleasant evening in social intercourse at the parsonage. On the 18th, eighteen members were received, as follows: 6 by adult baptism; 10 by confirmation; two by profession, one from the Baptist and one from the Roman Catholic Church. On the 18th the holy communion was enjoyed. At this service, as well as in the evening and on the preceding day, Rev. I. N. Peightel assisted the pastor. His earnest sermons, and the precious truths therein contained will be long and gratefully remembered by those to whose spiritual comfort and strength he so ably ministered.

*Manor Station.*—The pastor of this congregation, Rev. A. E. Truxal recently issued a neat little paper called the *Church Bulletin*, which was distributed in the Reformed churches in Westmoreland county. The paper was devoted to the interests and needs of the Franklin and Marshall College, Lancaster, Pa., together with a full statement as to those more practical hints and suggestions to the members of the churches in carrying forward the work of raising funds to advance the object and purposes of the college.

*Columbia.*—Trinity Reformed church at Columbia, sent forth a little paper previous to Christmas season, under the title of *Trinity Reformed Church Christmas Greeting* conveying the compliments of the season to its friends and making known such facts concerning the congregation which should be known. It is calculated to fulfill its mission. It shows the congregation to be a working one, an example to many in the way of progress and industry.

*Philadelphia.*—Bridensburg. Rev. F. B. Forster, of Bridesburg, Pa., writes as follows, in the *Kirchenzeitung*, under date of December 8th:

The Emanuel congregation at this place recently received an agreeable surprise. Christian Schmidt, a member for many years, offered his frame house, adjoining the parsonage, for the price of \$25.00, under the conditions that it should forever remain the property of the congregation, and should bear the name of his recently deceased wife, and is therefore now called "Juliana House." At a subsequent collection, Bro. Schmidt himself contributed \$25.00, which, together with the balance of the contributions, netted the respectable sum of \$210.00, certainly a beautiful result for a congregation consisting mainly of

workingmen and their families. The fact that this sum was collected is a source of great satisfaction. The annual report shows that the minister's salary was more easily raised, and the financial situation on a better basis at the close of the year than formerly.

*Boquet.*—The interest of the Lutheran congregation in the old Manor church at this place, has been purchased for \$927 by the Reformed congregation. The Lutheran congregation will erect a new edifice next spring.

*Spring City.*—Rev. L. G. Kremer has entered upon his duties as pastor of Spring City charge, succeeding Rev. D. W. Ebbert.

### OHIO.

*Wooster.*—We have been favored with a copy of a little paper called *Reformed Herald*, issued by the English church of Wooster. The pastor, Rev. R. C. Zartman being the editor. It is filled with interesting matter, and is a neat specimen of the typographical art.

*Akron.*—Rev. J. B. Shontz, pastor. The holy communion was observed at this place on Christmas morning. Twenty one additions were made to the church, most of whom were heads of families.

*Bellevue.*—Rev. G. H. Souder has accepted a call to this place and has removed to his new field of labor.

### VIRGINIA.

*Meyerhoeffer's Store.*—Rev. A. R. Thompson has accepted a call to the pastorate of the North River charge, Va.,—a part of the charge lately served by Rev. B. R. Carnahan. He has already entered upon his duties.

### IOWA.

*Imogene.*—The Rev. J. F. Butler has accepted a call to the Pleasant Valley Mission, Iowa, and has already entered upon his labors there.

### PERSONAL.

Rev. Jacob Ziegler and wife, of York, Pa., celebrated their golden wedding on the 27th ult.

## Clerical Register.

The address of Rev. P. S. Davis D.D., late Editor-in-Chief of the MESSENGER, is 921 N. 16th St., Philadelphia.

The P. O. address of Rev. J. F. Butler is changed from Altamont, Ill., to Imogene, Fremont county, Iowa.

The P. O. address of Rev. H. Holliger after this date is Alliance, O.

The P. O. address of Rev. L. G. Kremer is changed from Hagerstown, Md., to Spring City, Pa.

## Religious Intelligence.

### HOME.

—Mr. Moody has held a series of very successful meetings in Pittsburgh. Many conversions are reported.

—The Protestant Episcopal Church reports for 1887 437,785 communicants, an increase of 19,215. There is an increase of 90 clergymen, the total being 3,835.

—The deed conveying the old Union Methodist Episcopal church on the west side of Fourth street, south of Arch, Philadelphia, to F. J. Firth for \$40,000, has just been recorded.

—The will of the late David Whitcomb, of Worcester, Mass., devises \$117,000 for religious and educational objects, including \$25,000 to the American Board and \$10,000 to Amherst College.

—Of the alleged eight millions of Roman Catholics in this country, three millions are said to be Germans. Yet of the eleven



archbishops and sixty bishops only one archbishop and eleven bishops are German.

—The Lutheran Church, says *The Lutheran*, is losing many of its young people, chiefly on account of language. They go out of the German churches, not into English Lutheran churches, but into churches of other denominations or become worldly.

—More than one hundred leading members of the Orthodox Society of Friends have just held a series of meetings extending more than a week in Baltimore. Seven ministers were present from Great Britain and Ireland, and there were many attendants from Maryland, Virginia and Pennsylvania.

—Growing out of the Evangelical Alliance Conference at Washington is the suggestion from the officers of the Alliance that in each city, town and neighborhood, pastors of all denominations, and such laymen as they may select, be invited to meet and carefully study the needs and problems of their special locality. This may include such organized visitation as shall give a certain knowledge of those who do not attend religious services, and, as far as possible, the reasons which kept them away. It is suggested that these organizations be permanent.

—The Baltimore Presbytery, of the Northern Presbyterian Church, had an interesting discussion recently on the duty of the Church to the Negro. Some of the speakers thought the money raised for the freedmen ought to be sent to the Southern Church, a colored member complained of discrimination in the Presbytery against the colored man, another speaker wanted the Freedmen's Board abolished, and various other views were presented. Resolutions were adopted designed to secure increased subscriptions for the Freedmen's Board and enlist the women of the church on behalf of colored women.

#### FOREIGN.

—Eighty years ago society in Turkey forbade women to learn to read. The Sultan has now started schools for women. See what Christianity is doing.

—As was expected, the Synod of the Independent Reformed Church of Neuchâtel has chosen pastor G. Godet to succeed his esteemed father, Dr. Godet, as Professor of Exegesis at the Theological Faculty.

—In Holland eighty Calvinistic Reformed congregations, and also large numbers in about eighty congregations have left the State Church of Holland because of its tendency towards rationalism.

—The Baptists are making rapid progress in Russia. Their views respecting baptism are quite acceptable. Russian officers and people are reported as saying: "These Baptists are all right, because their baptism is not sprinkling, but immersion."

—The Pope's jubilee began December 31st with the reception of the Italian pilgrims. On the 1st of January he celebrated mass in St. Peter's, on the 4th and 5th he received foreign deputations, and on the 6th the gifts were displayed with ceremonies.

—In the Hungarian Reformed Church 28,837 persons were confirmed during the past year. It has 3261 mission stations in districts and places where the Reformed live among those belonging to other churches. It also has 2278 elementary schools with 202,398 pupils from six to twelve years of age.

—The United Presbyterian Church of Scotland reports in Jamaica nineteen ordained European missionaries, eleven ordained native missionaries, six native catechists, seventy-six native teachers, forty-six principal stations, thirty-three out-stations, 8,796 communicants, sixty-eight day-schools with 5,967 scholars, fifty-eight Sunday-schools with 6,264 scholars.

—London is to have, next summer, a general Catholic congress of lay and clerical delegates from all English-speaking countries. Among the topics for discussion will be three in chief: "The attitude of the Church toward education in general; whether it is possible to arrange for greater co-operation of the laity in the work of the Church, and notably what steps should be taken for the diffusion of Roman Catholic literature among the masses."

—Affairs in Europe have again assumed a warlike aspect. Germany and Austria have taken alarm at the concentration of Russian troops along the Austrian frontier. Russia, however, explains her action by the statement that it is simply a defensive measure to preserve the equilibrium of forces; that the triple alliance having adopted the policy of preserving peace by constant preparations for war, the necessity is forced upon neighboring governments to do likewise. The whole affair, therefore, is a striking illustration of the expense, the weakness and instability of a heavily-armed neutrality.

—The Reformed Church of Alsace-Lorraine has five consistories, twenty-nine parishes, forty-five stations, thirty-six pastors, and 51,000 souls. It also has six points of evangelization at Avricourt Chateau, Salins, Diedenhausen, Hagengen, Laxemborn and Bixheim. According to the census of 1885 there were in the Prussian states 15,385,946 adherents to the United or Evangelical Church, 2,480,184 Lutherans, 378,275 Reformed; together, 18,244,405, over against 9,621,763 Catholics, 82,030 other churches, 366,575 Jews, 149 members of other faiths, and 3548 without any preference. The total number of inhabitants is 28,318,470.

## News of the Day.

#### HOME.

—The President's New Year's Reception last Monday was a great success.

—The strike on the Reading Railroad and in the collieries has assumed gigantic proportions.

—The new hotel Walton, at Broad and Brown streets, this city, bought and fitted up by John Wanamaker, for a home for his female employees, was formally opened by a reception on Monday afternoon.

—The report of the Board of City Trusts for 1887 states that there are 1,380 pupils in the Girard College and 200 in the list of applicants. The total capital of the residuary fund is \$10,831,720.22; of the Todd legacy fund, \$51,200. The gross receipts of the estate were \$1,156,631.70.

#### FOREIGN.

—There has been an earthquake shock throughout Mexico. Some houses were badly shaken, but no lives were lost.

—The Crown Prince of Germany's condition still continues the same. He is still in Italy, and will continue there all winter.

—Vienna, Jan. 3d.—Official declarations of a decidedly pacific character are expected at an early date. Colonel Zuleff, who has returned to his duties as military attaché to the Russian embassy, says he found the Czar absolutely opposed to war.

## Acknowledgments.

Bethany Orphans' Home, Womelsdorf, Pa.  
Received from Ladies' Aid Society, 1st Ref. ch.,  
Phila., (C. G. F.), \$15 00  
Thankfully received,  
C. G. GROSS, Treasurer.  
3716 Haverford Ave., Phila., Pa.

#### STRUCK BLIND.

The Deadly Poison that Blighted the Optic Nerve.

Rochester Union and Advertiser.  
Our reporter was very much struck with a conversation between two well-known citizens, a short time ago.

"I notice you wear very strong eyeglasses."

"Yes, yes, I am a perfect slave to my goggles. It is hard for me to understand why one's sight fails when all other faculties appear to be in good condition. Even the young appear to lose their eyesight."

"I question very much the theory and the old notion that poor light, fine print, etc., is responsible for it."

"It is well you may. If you consult an oculist for eye treatment, you will find he is almost sure to analyze the fluids passed before he will commence treatment; one once told me that over half of the failing eyesight was attributable to disease of the kidneys, because of their inability to expel the uric acid from the system."

"How is that?"

"I do not know. He claimed that failing eyesight was one of the most prominent symptoms of advanced kidney and Bright's disease."

Becoming more interested, our reporter thought he would carry investigations still further, and called upon an institution where several prominent physicians are employed, and asked this question:

"Why is it that uric acid or kidney poison affects the eyes?"

One of them answered, "It is one of the symptoms of kidney disease. The system becomes saturated with uric acid, and as a result, the weaker organ is the first to suffer. It may be the lungs, heart, brain, or any other organ; it generally affects many of the other organs, and the person so affected may call it general debility, or premature old age, when in reality it is but the effect of uric acid, continually poisoning the system, gradually consuming the patient. It is for this reason our remedy cures so many persons of what are ordinarily called diseases, which in fact are only symptoms. We cure the cause, and the cause cures the effect."

"Then you cure blindness, do you?"

"I will say yes, if you wish to put it as broad as that, and yet we are not entitled to the credit. When we restore the kidneys to health, they in turn restore the failing eyesight. Our remedy restores the kidneys to a healthy action, and they cause the cure, and so it is with many of the diseases that we cure, which in reality are but symptoms. For instance: N. S. Sparks, of Rochester, says, 'I had lost the use of one eye, and the other was rapidly failing, caused by impurity of the blood. I took Warner's safe cure to purify my blood. Hardly expected it to restore my eyesight, but it has done so.'"

W. A. Bary, of this city, says, "My little daughter, seven years old, complained some two years since of inability to see, and we noticed that she stumbled over things while walking about the house. I looked at her eyes and found them almost white. This so alarmed me that I consulted a physician, who said it would be necessary to have an operation performed upon them. To this I could not consent, but allowed him to give her several treatments. She grew worse and wasted to a mere skeleton, until a doctor more honest than the rest, advised Warner's safe cure, and we began its use. I noticed improvement at once, and gradually she regained her health."

Mrs. Emma A. Densmore, Washington, D. C., had her eyesight suddenly fail her, so she was unable, as she says, to read even the largest print, or recognize friends on the street. After a few bottles of Warner's safe cure, her eyesight began to return, and, continuing its use, she was completely restored.

Uric acid has a special liking for the optic nerve, and it is no uncommon thing for the eyesight to begin to fail as the kidney disorder advances, while the other organs remain in apparent good health for a longer period, or until there is a general giving way of the system. Then physicians blandly pronounce the malady general debility, or call a symptom a disease, that was the most prominent before death claimed its victim. They may call it apoplexy, paralysis, consumption, pneumonia, blood poisoning, impoverished blood, malaria, rheumatism, pleurisy; nevertheless it is a kidney disease, all the same, under another name.

"Why all this deception?"

"Because the so-called medical fraternity have no preparations that can cure kidney disease, especially when it has become advanced, and they are ashamed to acknowledge it, and many of them are too hide-bound to their code to use a prescription and a specific for the kidneys because it is advertised, and the proprietors refuse to expose their formula. That is exactly as it is, in a few words as I can give it."

"Thanks. You have no objections to my publishing this interview."

"None, whatever. We have no secrets here except our formula."

For the buyer a hundred eyes are too few, for the seller one is enough.

#### THE GARDEN.

For the management of vegetable gardens and practical instructions concerning the culture of flowers—for hints and information concerning all kinds of seeds, planting and cultivating all vegetables and flowers, D. M. Ferry & Co's Seed Annual for 1888 will be found as complete as any work of a similar character ever issued. The variety and extraordinary range of the information given renders their Annual worthy the special attention of every one interested in having luscious vegetables or beautiful flowers. D. M. Ferry & Co. make the growing and sale of Onion Seed a leading specialty, and give so much information on onion culture as to make their Annual of permanent value to all onion growers and gardeners. The Annual can be had for the asking. Address D. M. Ferry & Co., Detroit, Mich.

What it is cracked up to be: Oatmeal.—U. S. Dairyman.

#### BROWN'S BRONCHIAL TROCHES

Contain ingredients which act specially on the organs of the voice. They have an extraordinary efficacy in all affections of the Throat, caused by cold or over-exertion of the voice. They are recommended to Singers and Public Speakers, and all who, at any time, have a cough or trouble with the throat or lungs. "I recommend their use to public speakers."—Rev. E. H. Chapin. "Pre-eminently the best." Rev. Henry Ward Beecher.

Mother, "Janet, did William kiss you on the front steps last night?" Daughter, "About what part of the evening, ma?"

"It's only a question of time," and a short time, too, as to when your rheumatism will yield to Hood's Sarsaparilla. Try this medicine now. It has cured others, and will cure you.

No wind can do him any good who steers for no port.

#### BURLINGTON ROUTE FAST TRAINS.

"The Burlington's Number One" leaves Chicago at noon every day; arrives at Omaha the next morning, and at Denver the next evening. This is the only train by which you can go from Chicago to Denver without being two nights on the road.

Its daily fast train for Kansas City, St. Joseph and Atchison leaves Chicago in the afternoon, arriving in Kansas City the next morning.

This is the pioneer fast train between Chicago and Kansas City.

Its second Omaha fast daily train leaves Chicago in the afternoon, arriving at Omaha and Council Bluffs the next forenoon.

This second Omaha fast train runs through to Denver, and both it and the fast train for Kansas City, make direct connection with trains arriving at Peoria in the evening from Columbia, Indianapolis and all points East. See that your ticket reads via the C. B. & Q. R. R. It can be obtained of any coupon ticket agent of its own or connecting lines, or by addressing PAUL MORTON, General Passenger and Ticket Agent, Chicago.

The richest man carries nothing away with him but a shroud.



BEAUTY  
of  
Skin & Scalp  
RESTORED  
\* by the \*  
CUTICURA  
Remedies.

NOTHING IS KNOWN TO SCIENCE AT ALL comparable to the CUTICURA REMEDIES in their marvelous properties of cleansing, purifying and beautifying the skin and in curing torturing, disfiguring, itching, scaly and pimply diseases of the skin, scalp and blood, with loss of hair.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, prepared from it, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, are a positive cure for every form of skin and blood disease, from pimples to scrofula. CUTICURA REMEDIES are absolutely pure and the only infallible skin beautifiers and blood purifiers.

Sold everywhere. Price, CUTICURA, 50c.; RESOLVENT, \$1; SOAP, 25c. Prepared by the POTTER DRUG AND CHEMICAL CO., Boston, Mass.

Send for "How to Cure Skin Diseases."

Hands Soft as dove's down, and as white, by using CUTICURA MEDICATED SOAP.



PHILADELPHIA MARKETS.

WHOLESALE PRICES.

Tuesday, January 3, 1888.

**BREADSTUFFS.**—Flour, Supers, \$2.75@3; winter extra, \$3@3.25; Pennsylvania, family, \$3.75@3.87; Pennsylvania, roller process, \$4@4.25; Western winter, clear, \$4@4.25; do. straight, \$4.20@4.50; do. patent, \$4.40@4.75; Rye Flour, \$3.40 per bar.

**WHEAT.**—We quote No. 2 red in export elevator at 87½c. January, 88c.; February, 89½c.; March, 91½c.

**CORN.**—Sales of 1200 bushels. No. 2 yellow on track at 75c.; January, at 5½c.; February, at 58c.; March, at 59c.

**OATS.**—Sales of 1 car rejected white at 36c.; 1 car No. 3 white at 38½c.; 1 car do at 38c.; January, 40c.; February, 40½c.; March, 41c.

**PROVISIONS.**—We quote Mess Pork at \$16@26.50; family Pork, at \$16@17.00; shoulders in salt, 6½@6½c.; do. smoked, 7c.; breakfast bacon, 10@11c.; Loose butchers' Lard, 7½@7½c.; prime steam do., \$8.00; city refined do., 8½c. as to quality. Beef Hams, \$17.50@18.50; smoked beef, 12@13c., sweet-pickled hams, 10@11c.; as to averages; city family beef, \$9@9.50 ½ bar. (1½ Tallow in hogsheads, 4½c.

**POULTRY.**—We quote live chickens, 17@8c.; live Turkeys, 10@11c.; Dressed chickens, dry picked roasting stock, 10@11c.; dressed Turkeys, 12c.

**EGGS.**—Western at 24c., and Pennsylvania, and near-by brands, 25c.

**BUTTER.**—We quote creamery extra, 29@30c.; do. fair to prime, 24@28c.; creamery prints, 32c.; do. fair to prime, 29@31c.

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